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Pacific School of Religion Berkeley, Calif.

The American Friend

Old Series Vol. XLII. No. 23 | NOVEMBER 14, 1935 | New Series Vol. XXIII. No. 23

Five Years Meeting Number

IN a world society based on force and plagued with fear, and with turmoil and tension all about us, we of the Five Years Meeting of Friends in America give fresh expression to our fundamental principle that the only solution of the world's ills is to be found in Christ's gospel of love and good will. For nations and for individuals, this may be the way of the Cross, but it is the only way that leads to the building of a Christian society—the kingdom of God upon earth. We cannot build a Christian order of good will and justice on one hand, while piling up the armaments of destruction on the other. We cannot create an enlightened, Christian democracy in a State which assumes the place of God as the arbiter of conscience. We believe our young men are looking squarely at the truth when they say that the brutal ideals and forms of military training are incompatible with the mind of Christ who said: "All they that take the sword shall perish by the sword." We therefore re-declare our uncompromising allegiance to Jesus' way of life, among nations and races as among individuals, and pledge ourselves anew to demonstrate this way to others by daily life and testimony, and to point the world to the better way by all the means at our command.

—Statement adopted by the Five Years Meeting in Session, October 28, 1935.

Pacific School of Religion Berkeley, Calif.

Young Friends at Sessions

By Phyllis Cosand and Emily Parker

WITH a great deal of eager excitement, the members of the office staff of the Young Friends Board looked forward to October 22. After weeks of preparation, frenzied letter writing, ardent pleas for support, pictures arriving of the Board members, shadows of coming events, the great day finally arrived. We really almost decided that we were mistaken as to the starting day, as droves of people arrived on Monday all primed for the week of work and stimulation.

Tuesday found the Executive Secretary hard at work writing in her own way the badges which allowed everyone to find out with the least effort who their neighbors were. The colors were most appropriate — rosy red optimistically chosen for delegates, blue for fraternal delegates, and a verdant green for Quakers at Large!

Discussion groups were plentiful and varied, but the time always seemed all too short. Groups planned for Young Friends particularly, included a discussion of what Friends are doing in Friendly Service over the world, led by Clarence E. Pickett, Ruthanna M. Simms, and Merle Davis, a discussion of what could be done practically about peace, led by E. Raymond Wilson, and a discussion of the American Friends Service Committee by workers past, present and future. There was no feeling, however, but that young people were perfectly welcome to any and all discussions, and Young Friends took advantage of the opportunity to share in many of the concerned groups. Several Young Friends took an active part in the discussions on Friendly Training. At one early morning hour, William Prideaux painted a graphic picture of the things that C.O.s faced during the last war. Besides these regular discussion groups, the small discussion gatherings that met all over the meetinghouse, composed of two or three persons settling all the problems, both of the Five Years Meeting and the Universe, meant a great deal, at least to the individuals who participated. It was through such unprogrammed and spontaneous discussions that the real life of the Meeting grew.

It seemed likely that the greatest number of Young Friends would be coming to Five Years Meeting over the week-end. With that in mind most of the special activities for Young Friends were planned for that time. The opening feature was the recreational program Saturday afternoon planned and supervised by Young Friends. It was with great glee that large crowds gathered at Earlham College to watch the dignified Quaker pastors and elders, not to mention the fraternal delegates, disporting themselves on the green—so to speak! It must have been on this occasion that the pin bearing the word "speech," advertised by the Announcing Clerk, was lost by a fraternal delegate!

Saturday evening was the high light of the week as far as Young Friends were concerned. Two hundred of them met at a dinner at the West Richmond Meetinghouse. The members of the Executive Committee of the Young Friends Board were introduced, all of whom were present, except Frank Dorey of Canada—a rather astounding record! Then Rufus Jones, inspired, comforted, and stimulated us to higher goals. In spite of his attempt to relegate himself to old age by his reference to his waning athletic ability, all of us who were young felt that here was a Friend who would always mean a great deal to the younger life of the Society through his faith in and devotion to our earnestly attempted plans and purposes. He encouraged Young Friends to become flaming interpreters of the spiritual significance of life, fired by the courage of our conviction that we are remaking the world!

After the dinner, Young Friends adjourned to First Friends, the scene of the regular sessions of the Five Years Meeting. The program said, "Young Friends Evening." In planning for that evening the Executive Committee felt that in their decision to give the play, "The Terrible Meek," by Charles Rann Kennedy, they were bringing in the form of a real challenge and message their best contribution. Therefore, it was not without serious consideration that they announced their intention to dispense with the play because they felt that in the program, rich as it was with messages and reports of commissions, all valuable and all very fine, there had not been left sufficient time for the expression of concerns and views that grew out of the issues presented. They further felt that in their willingness to dispense with something already announced in favor of what seemed of vital concern, they were probably following Friendly principles a little more accurately than by insisting on following a printed schedule.

Several Young Friends spoke of their concerns. If to older Friends their expression and enthusiasm seemed extravagant, there could at least be no doubt as to the depth of conviction and sincerity. If it is essential that older Friends deliberate, it is equally essential that younger Friends dare. It may be put down as only the view of younger Friends, but wasn't it more in the daring than in the deliberation that Friends set their stakes and took their stands?

Sunday morning was started off beautifully and inspirationally by a worship service followed by a breakfast. Although there is little that can be said about the feeling of a group of that kind, the value lies in the sincere effort of Young Friends not to depend on social "busyness" as their only form of religious expression, but to get to the source of all true religious expression—the spirit.

Sunday noon was spent at a luncheon at Townsend Community Centre, an educational and recreational centre for Negroes in Richmond. The time was rich in fellowship of a particularly inspiring kind. Members of the Board of Young Friends Activities were present, with several of the Young Friends who were particularly interested in the activities of the Board. Julia Wrenn Partner, the head of the Centre, spoke a few words of welcome. Frederick J. Libby introduced the idea of the Peace Bond for the Young Friends Board as a whole to take some action on. Young Friends agreed to sponsor the selling of the Bonds. One Friend attending the dinner went right out and sold a five dollar Bond to the Mayor of Richmond. Isn't that great? Why not go out and do likewise?

Gifford Towle of New England Yearly Meeting, and a member of the Hartford Missionary Fellowship, brought his concern to the attention of Young Friends. He is concerned that the idea for sharing with the dispossessed not be confined to this country but extended to other countries as well, where conditions are even more desperate than here. He spoke of his own special interest in China. His concern for extending and enlarging our interest in dispossessed people to include the world, stimulated and challenged the interest of Young Friends, several of whom even now, and still more at various times, had been engaged in this same type of work in this country under the direction of the American Friends Service Committee. Gifford Towle was named as the official representative of the Young Friends Board to the Student Volunteer Conference in Indianapolis this winter. The Executive Committee of the Board then adjourned to consider the business that confronted that body.

At five-thirty Sunday evening a large gathering of Young Friends met around a roaring campfire, where they cooked their suppers, and enjoyed the warmth of both fire and the fellowship arranged by Whitewater Quarterly Meeting of Young Friends under the able direction of Edna Wetherald Bullerdick, superin-

(Continued on page 474)

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Into the Locks—And Out

IN his Sunday morning message at the Five Years Meeting, Rufus Jones used with telling effect the figure of the river boat and the locks to illustrate a well known experience in the Christian life. After proceeding for a distance on a given level of the channel, the boat enters the locks at a certain place in the river where the even flow of the current is interrupted and the course is impeded. In the locks the boat is stationary for the time, and quiet. It may seem that nothing in the way of progress is happening. But gradually the sluice gate opens and the water flows in. Steadily the boat is lifted above the obstructions in the channel and proceeds on its mission on the higher level.

Immediately we caught up the figure as graphically expressive of the significance of the Five Years Meeting sessions. As a group, and as individuals, we had pursued our way with some success, but certainly not with the degree of progress desired. Difficulties had arisen, serious problems about us seemed to obstruct the course, and we could not go farther on the existing level. It was then that we entered the locks at Richmond. For the time, we were out of our regular channels of activity. If one had been on the shore and had sighted by fixed objects across the stream, it would have seemed that we were stationary. But all the time the waters of the eternal spirit were pouring in around us and were lifting us above the old channel. At the close of the week the lock gate swung open and we resumed the journey of our mission on the higher level of experience and enthusiasm.

This is not a fanciful figure of wishful thinking. It is what actually took place. Those who were present know it to be so. And if so, they will be proving it at home to those who were not present. In the use of another figure, Rufus Jones testified feelingly to the fact, at the last session over which he presided. He referred to the incident at the conclusion of the Constitutional Convention at Philadelphia over which Washington presided. Benjamin Franklin arose and said that during the sessions he had been watching the painted sun on the back of the chair occupied by the presiding officer and had wondered whether it would prove to be a rising or a setting sun. He was now assured that it was a rising sun. Declaring this to have been the greatest session in the history of our group, Rufus Jones voiced his assurance that the sun is rising for the Friends of the Five Years Meeting.

Reverting to the former figure, what were the influences, the invisible forces that flowed in around us and lifted us while we were in session together? They were three, at least, all closely joined into an irresistible lifting power. The first was the presence of a common will to seek and to find the mind of Christ. It was an earnest, sincere search. It was not phrased in pious platitudes or vague generalities but was related to the thorny realities that beset us all about. The search was painstaking and serious, involving study, reflection and self-examination. Second, there was not only the will to find the mind of Christ. Equally evident was a united purpose to follow it when found. In the third place, in the search and in the purpose was a spiritual fellowship, the warmth and power of which no words can indicate.

Did we say three influences? There was a fourth which enveloped them all in one: it was the blessed sense of loving unity that characterized these sessions as perhaps never before. Not that there were no decided differences of opinion on many of the questions considered—it would have been a dull and meaningless occasion otherwise. But in voicing the differences there was a Friendly consideration, a Christian courtesy, that was eloquent of the spirit of love and harmony that was over all. This was so manifest that it was a matter of uniform and continuous comment throughout the sessions.

While more definite evidence of the high level attained will be sought in the aftermath of succeeding days, there were water gauges observable at Richmond which clearly indicate the rising tide. In conversation with the writer, one delegate remarked that this session seemed different. She had attended similar gatherings which she had enjoyed, somewhat passively, but this meeting made her eager to do something. We believe she expressed an attitude that was quite general.

Out of all the consideration and discussion, two or three fundamental truths came to be more clearly recognized than before, and this alone would assure us of the significance of the sessions. One had to do with our spiritual powerhouse as found in worship. Friends came to see that the true test of a meeting is not found in whether it is held on the basis of silence or of the sermon, but on the basis of spiritual guidance, which is deeper and more fundamental. This was a dynamic and unifying conception. Another such conception was that of the unity of the Kingdom purpose. It is indivisible, and it is false

terminology to speak of the personal gospel and the social gospel. The gospel of Christ is one and inseparable — "spiritually redemptive and humanly remedial," at one and the same time.

During the sessions a higher level of understanding was reached: understanding of complicated questions involving human personality, and their bearing upon spiritual welfare and the building of a Christian society. And along with better understanding came a heightened concern over existing conditions. What can we do about them? Many suggestions were made for group action as a Society of Friends. But we should not wait for group action. Some of these "issues" are found in all our home communities in terms of folks whom we see daily. Here is an opportunity to take hold of big questions at the little end, which, after all, is the convincing and effective approach. Living testimonies are always the most eloquent.

In the following pages and in succeeding issues we shall try to reflect something of the spirit and significance of the Five Years Meeting of 1935. It is being said that these sessions have marked an epoch in the Society of Friends. May we all proceed to prove it to be so by the better service we are now prepared to render on the higher level of Christian experience and tender understanding.

The Sessions in Perspective

Their Story in Outline and Summary

IN the glow and exaltation of an uplifting experience, it is easy to speak in superlatives. During the sessions it was said on every hand that they were the best that had ever been held. There may have been some over-statement in the flush of feeling, but there was much to warrant the general expression.

To begin with, the large attendance was most encouraging, indicative as it was of a widely prevailing interest. It seemed that the three-year postponement of the sessions, instead of lessening interest, had given it momentum. Friends came together from all quarters with unusual zest and expectancy. The delegate body is relatively small, numbering about one hundred thirty-five. However, approximately twelve hundred Friends signed the registry list, and it may be safely assumed that other hundreds were present at some time during the week who never saw the book of registration.

On Tuesday afternoon of October 22, the floodgates of the skies opened and fairly deluged the Richmond area with what was all but a veritable cloud-burst. Some streets were rivers of running water from curb to curb, and along with the deluge came hailstones big enough to pierce auto tops. It was a wet reception for dry-minded Friends, but it proved no deterrent to attendance at the opening reception at four o'clock, though traffic was impeded for a time.

Getting Off to a Good Start

There is nothing like getting off to a a good start—in addition to making a good finish. The reception and tea, given by the Executive Committee of the Five Years Meeting, proved to be an earnest of the week's interest and enthusiasm. With little to guide them, the local women Friends in charge of the arrangements anticipated an attendance of perhaps two hundred. Fully twice that number thronged the Meetinghouse parlors, but the ladies were equal to the emergency. It was indeed a joyous occasion as Friends greeted each other over the teacups after years of separation. The parlors buzzed with lively conversation and all were happy in glad reunion.

Right here it may be said that the innovation of afternoon fellowship teas after the close of the business sessions proved a welcome and resultful one. Each afternoon, different delegations acted as hosts, presiding at the tea tables and welcoming other Friends. With all the competing interests that developed of afternoons, it might easily be expected that attendance at the teas would dwindle materially, but not so. Friends looked forward to this hour of social fellowship as one of the delightful occasions of the day. From these teas radiated a warmth of friendship and glow of heart that were reflected in the sessions throughout the week.

That Hush of Expectancy

An awesome hush rested over the group in the evening as William O. Mendenhall, Presiding Clerk since 1927, arose to read the opening minute. It had been eight years since the concluding minute of the preceding session had been read—eight long years of stress and strain. And now after so long an interim, with many time-tested leaders gone, Friends of the Five Years Meeting were again assembled. For various reasons the days to follow would be crucial. What would be their issue? Consciously or no, these or similar reflections contributed to the expectant thrill that marked the opening moments.

As the meeting settled into worship, William O. Mendenhall referred to this great expectancy in which Friends had come together, seeking clearer insight into the complex problems of the day. In the rhythm of worship we are faced with the dual command to love God and to love our neighbor, passing from inward experience to outward service, and back again for renewed enrichment for continued outreach.

Roll call of delegates followed, Friends rising as their names were called by delegations. A hearty welcome was extended to the fraternal delegates, the Presiding Clerk telling them they could hardly know how much their presence meant in encouragement and fellowship. In addition to the official list of fraternal delegates from London, Dublin, Cuba, Syria and Palestine, and Philadelphia Yearly Meetings, and from Jamaica, already published, other visiting Friends with credentials were presented as follows: from France Yearly Meeting, J. Mahlon Harvey of the Paris Center; from Salem Quarterly Meeting in Oregon, Alice E. Edmundson and Marguerite P. Elliott, and from Newberg, Oregon, Monthly Meeting, Ward W. and Jane R. Silver, the welcome including President Levi T. Pennington of Pacific College, a former Assistant Clerk, and his wife, Rebecca Pennington; from Purchase Quarterly Meeting, New York, (General Conference) J. Franklin and Frances G. Brown; from Florida Avenue Meeting, Washington, D. C., Frederick J. Libby; from the Canadian Young Friends Association, representing the three Yearly Meetings in Canada, Catherine Pollard, Beatrice McKenzie and John Petrie.

Putting First Things First

At previous sessions, miscellaneous business in the way of communications from Yearly Meetings has been introduced at the opening session. This time the Program Committee planned definitely otherwise, setting forward such business to the afternoon of the second day, and giving first place to worship

and inspiration. Accordingly, Rufus M. Jones had been asked to help set the pitch of the sessions by speaking on the announced theme, "The Mind of Christ for Today." No one was better qualified for this responsibility, and in the discussions which followed from day to day, references were made to his initial message. The substance of his address was published in our last issue.

Each morning at eight-thirty, a meeting for worship was held, plans for which were made by a small committee composed of Howard W. Cope, A. Ward Applegate, Milo S. Hinckle and Walter H. Wilson. Edwin McGrew led the Wednesday morning meeting. For the most part, however, those devotional meetings were open, without announced leadership.

Rufus Jones, Presiding Clerk

Friends always anticipate the first regular session on Wednesday as the time when the Clerks are chosen. Unlike the procedure in Yearly Meetings, there are no reappointments. The chairmen of the twelve Yearly Meeting delegations constitute the Nominating Committee which proposes names to the Meeting. Several Friends had been mentioned for Presiding Clerk, but by general assent there was one Friend whose appointment would be preeminently fitting and happy if he would accept. Accordingly the Committee presented the name of Rufus M. Jones. In accepting and going to the platform, he explained that he had discouraged all such overtures, declaring it to be impossible for him to serve in this capacity, but that in the preceding night a tender voice had said to him, "Thou art not thine own," and that voice he had heeded. He said he held the Society of Friends like unto his mother and he purposed to devote the rest of his life to its work and welfare. Friends were deeply touched and stood in appreciation.

Inasmuch as Rufus Jones could not remain for the concluding sessions, an Assistant Presiding Clerk was appointed in the person of J. Hoge Ricks, Presiding Clerk of Baltimore Yearly Meeting. The other officers chosen were: Recording Clerk, Albert L. Copeland, Presiding Clerk of Western Yearly Meeting; Reading Clerk, Mary H. Terrell, of Wilmington Yearly Meeting; Announcing Clerk, Leslie D. Shaffer, of Indiana Yearly Meeting.

A Venture in Program Set-up

Leading off with an inclusive and statesmanlike paper on "Friends and the Gospel Outreach" by Willard O. Trueblood, the forenoon programs made a good beginning. This year's program set-up was a venture. All Board reports and practically all business were confined to afternoon sessions. The forenoons were reserved for the consideration of the subjects which had been committed to the special Commissions for study and report. The plan proved so satisfactory as to meet with general approval. The manner of presentation by the various Commissions varied, and as the sessions progressed something of a technique was developed. On the first morning, Milton H. Hadley and David E. Henley, Chairmen respectively of the Sub-Commissions on Evangelism and Meeting Leadership, presented their reports briefly and threw the subjects open to general discussion. Now the success of such a venture depends largely on whether discussion is free and pertinent. It was both. Friends eagerly rose to speak, even two or three at a time, and spoke helpfully to the issues raised. This and other discussions will be summarized elsewhere.

On three forenoons, a general introduction to the question to be considered was given by an address bearing upon the subject, as mentioned above on the first morning. On Thursday, Errol T. Elliott spoke on "Friends and the Service Outreach," after which Sylvester Jones, in the absence of George H. Wood, "cracked open" some problems of modern Missions for discussion, and Murray S. Kenworthy presented the question of Friends Service—all followed again by a lively discussion.

Human Relations to the Fore

Friday forenoon saw the introduction of the Human Relations area, prefaced by an address, "The Crisis of Religion in Human Relations," by Clarence E. Pickett. Following some remarks of explanation by Homer L. Morris, General Chairman of Commission Two, three or four members of the Sub-Commission on the Individual and the State spoke effectively before Elbert Russell, Chairman, concluded the presentation. After the few minutes of intermission which invariably divided the forenoon sessions, the Sub-Commission on Economic Life and Relationships staged a spirited debate on the basis of its report on the most controversial subject before the Meeting. Bruce Hadley, Chairman, defended the report with President Dennis leading the attack.

Consideration of phases of Human Relations was continued Saturday forenoon, in two groupings. In the first, there was a combination of International Relations and Peace, and Race Attitudes and Relationships, with Raymond Wilson and Edna W. Morris as respective Chairmen. In the second, following the intermission, G. Raymond Booth and J. Hoge Ricks, respective Chairmen, introduced the reports on Liquor, and Crime and Punishment. As on Friday morning, others beside the Chairmen spoke from the platform, with such discussion from the floor as time permitted.

For a More Friendly Education

Monday forenoon was given over to the general subject of Christian Education, with Homer J. Coppock, General Chairman of the Commission, in charge. In the first section, on Our Schools and Colleges, the Chairman, J. Herschel Coffin, had done a prodigious amount of work in developing an educational pro-

OUR HONORABLE CLERKS

Left to Right: Leslie D. Shaffer, Indiana, Announcing; Mary H. Terrell, Wilmington, Reading; Rufus M. Jones, New England, Presiding; J. Hoge Ricks, Baltimore, Assistant Presiding; Albert L. Copeland, Western, Recording.

CHAIRMEN OF DELEGATIONS AND NOMINATING COMMITTEE

Seated: Lindley D. Clark, Baltimore; Ella R. Firth, Canada; Eleanor W. Taber, New York; Lindley M. Binford, New England, Chairman; William J. Sayers, Indiana.
Standing: Clyde A. Milner, North Carolina; Edwin McGrew, California; Frank Davies, Kansas; Richard R. Newby, Iowa; M. Herbert Watson, Nebraska; Wendell G. Farr, Wilmington; Alvin T. Coate, Western.

cedure in harmony with the Quaker philosophy of life and adapted to present needs. His report, by far the most thoroughgoing of all the Commissions, aroused keen interest. As will be noted later in the discussion reports, others took part in the presentation, including Dr. Robert L. Kelly, Permanent Secretary of the Association of American Colleges. Such was also the case in the presentation of the section on the Church and Its Departments, Charles M. Woodman, Chairman, which likewise stressed the importance of making our religious education truly Friendly in content and method.

Such a closely knit program has its inevitable limitations. More time for general discussion would have been welcome, but that would have meant the elimination of some of the subjects for consideration. Printed copies of the Commission reports, constituting a book of one hundred and eight pages, were in the hands of the delegates and others as the basis of discussion. These, with the oral presentations during the sessions, raised many leading questions for reflection, and that is about the most that can be expected from such a general and comprehensive program.

In Memorial Tribute

On Wednesday afternoon, before getting down to the business of the sessions, the Meeting listened attentively to a memorial prepared by Walter C. Woodward at the request of the Program Committee in tribute to those active in the work of the Five Years Meeting who had passed on in the intervening period. The toll of loss had been heavy, including five members of the Executive Committee: John R. Cary, Presiding Clerk in 1922, Ellison R. Purdy, W. Spencer Hadley, S. Edgar Nicholson and William P. Firth. These died in harness, so to speak. Within the same period others had gone who had been active in the organization somewhat earlier. Among these were three former Presiding Clerks—Edmund Stanley, Joseph John Mills and Robert E. Pretlow—and two Assistant Clerks, Lyndon L. Hobbs (and his wife, Mary Mendenhall Hobbs, a former member of the Executive Committee) and Ella M. Barrett; also four former active members of the Executive Committee, Harry R. Keates, Stephen M. Hadley, Albert S. Rogers and George H. Moore. Tribute was also paid to Charles E. Tebbetts, who, with his wife Imelda A. Tebbetts, had wrought so devotedly in the formative years of the Foreign Mission Board and of the Five Years Meeting as a whole.

Discriminating words of appraisal and appreciation were spoken of each of these Friends. Others might well have been included, except that it seemed necessary to speak only of those directly related to the direction of Five Years Meeting work. An exception might well be made in the person of Eliza Armstrong Cox, whose unfailing sympathy and support were so helpful; especially so inasmuch as she was the last surviving Friend who had been present at the Richmond Conference in 1887, the first of the general conferences which were the precursors of the Five Years Meeting.

Meritorious Achievement Hailed

In presenting the report of the Executive Committee, the Secretary rendered an account of its stewardship of the business handled by the Committee for the past eight years. Many and varied concerns had been considered, some referred to it by the Five Years Meeting in 1927, and others which had arisen from time to time. At the close of the 1927 sessions, the Five Years Meeting organization had an indebtedness of approximately $40,000 represented in notes payable at local banks. The Committee reported that the only indebtedness now remaining consisted of $3539 owed the Publication Board which had taken up the last note at the bank, and a $3500 mortgage on the Central Office property. The Meeting hailed this as a meritorious achievement to have been accomplished during the lean years of the depression period, in the face of a sharply declining income. Hearty appreciation was voiced of the work of the Committee, and of the Central Office Staff.

That order of business headed, "Communications from Yearly Meetings," is generally awaited with considerable interest, as a time when concerns which have arisen in the constituent bodies are presented to the larger group. Communications were read from California, expressive of concern for a more aggressive evangelism and for a more faithful proclaiming of gospel truths; from Western, recommending a resumption of birthright membership; and from Nebraska, requesting that steps be taken to provide for a more adequate and uniform course of training for our ministry. These were referred to the Business Committee for study and recommendation. A few other communications were presented later. A report on action taken will be given in our next issue.

Those Friends who may have looked

forward to the afternoon sessions as a time of routine reports to be endured, must have had some happy surprises. One of them came on the very first afternoon when Raymond Binford reported for the Commission on Friendly Training appointed in 1927. It was a frank appraisal and a discerning interpretation, rather than a mere report, and marked one of the high peaks of the week. So eager were Friends to pursue the subject outlined, that for three or four successive days large group meetings were held under Raymond Binford's leadership for the discussion of various phases of the question. Again on Thursday afternoon, similar interest was aroused when he spoke to the condition of our colleges, and of Quaker education in general, when giving the report of the Board of Education.

On successive afternoons, the Boards and officers reported to the body. Since most of the reports had been printed in advance and were in the hands of delegates, they were presented in summary and by interpretation rather than read. On Monday afternoon, at the concluding business session, Anna Griscom Elkinton, Chairman of the Friends World Conference Committee, spoke of the spiritual purpose and projected procedure of the conference, which is planned to be held in 1937 in the Philadelphia area.

An important entry in the afternoon programs read, "Report of the Business Committee." One who has not served on that Committee can scarcely appreciate the rigor and the importance of its service during the sessions. It might almost raise the sign of the corner drug store, "We never sleep." All the business of the sessions passes through this Committee for study and for recommendation before action is taken by the Meeting. An excellent piece of work was performed by this year's Committee.

Speaking to Friendly Concerns

Varied programs marked the evening sessions of the great week. The second evening was given to "Friendly Concerns." J. Hoge Ricks, who presided, raised the question as to what we have to offer to those outside the Church that is more precious than life itself. "Man cannot live by bread alone." As Friends we "point with pride" to our heritage, but what do *we* possess? Only transformed lives change other lives. Living testimonies count more than dogmas and creeds.

In the absence of Percy M. Thomas, Levi T. Pennington was the second speaker. Quoting a prominent liberal to the effect that the trouble with the Church of the Twentieth Century is that it is immune to Apostolic Christianity, he pointed out that we, like the early Christians, must be seekers, finders, and publishers of the truth. The truth will make us free in our individual and in our social relationships.

Speaking on the true basis of a Christian society, Elbert Russell declared that real Christianity and force will not mix. The trouble with our religion is that it is "half and half." We offer men a personal salvation that will save them in another world and make them decent in this, but we do not offer them economic salvation or salvation from the scourge of war. In the words of the Bishop of Winchester, "Unless Christ is lord of all our life, he is lord of none of it." With revealing clarity, Elbert Russell showed the futility of trying to build a Christian society on the basis of justice and good will while at the same time sinister forces foment an atmosphere of fear as a means of piling up the armaments of destruction.

On Thursday evening the Meeting listened eagerly to fraternal delegates, who spoke of concerns near their hearts. The gist of their remarks will be found on another page. Their presence and messages greatly enriched the sessions.

Stirring Evangelistic Message

Tom A. Sykes gave a stirring evangelistic message on Friday evening, with Lindley M. Binford presiding. Quoting the words, "How beautiful are the feet of him that bringeth good tidings—that publisheth salvation," he offered no apology, he said, for using the word, evangelist. We ourselves need to be evangelized for a rebirth of spiritual power. The world is as keen today as in apostolic days to discern when we have been with Jesus. At the conclusion of the message, James A. Coney sang an appropriate hymn.

Saturday evening was in charge of Young Friends. They had planned to give Charles Rann Kennedy's impressive peace play, "The Terrible Meek," but had come under the weight of the discussion on economc life and relationships, which they wished continued. Accordingly, they gave up the play for the consideration of what they deemed to be matters of more immediate importance. They participated freely and helpfully in the discussion, led by David E. Henley, which will be reported in connection with that had on the Commission report on the subject.

Three big meetings were held on Sunday. Rufus M. Jones spoke at the meeting for worship at ten-thirty Sunday

THE BUSINESS COMMITTEE

Seated: J. Hoge Ricks, Baltimore; Samuel L. Haworth, North Carolina; L. Hollingsworth Wood, New York, Chairman; R. Ernest Lamb, California; Edgar H. Stranahan, Indiana.

Standing: Frederic E. Carter, Iowa; G. Raymond Booth, Canada; Gervas A. Carey, Kansas; James A. Coney, New England; Norman E. Young, Nebraska. (A. Ward Applegate, Wilmington, and O. Herschel Folger, Western, not present.)

morning, emphasizing the prime need of faith as the foundation of all achievement that is worth while. We are ineffective because our faith is so weak, so bedridden, so unexplosive. All things are possible to those who believe with their minds and hearts and souls. Such faith comes with prayer and fasting, said Jesus. In today's language, we must discipline ourselves so that we can lay hold on the eternal resources needed.

Dr. Van Kirk on World Crisis

In the afternoon, a forceful and convincing address on "The Churches and the World Crisis" was given by Dr. Walter W. Van Kirk of New York, Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches. He was presented by Tom A. Sykes, newly chosen Chairman of the Peace Board. With a few bold strokes, Dr. Van Kirk sketched the world picture today. We see a general state of international hysteria and insanity, of which the conflict in Ethiopia is but a symptom, a surface wound. The bacillus of military preparedness has got into the blood stream of the world, and drastic surgery will be required to eradicate the malignant cancer of the competitive military system. The basic consideration back of bristling armaments is economic,—empire building and colonial expansion—and involves the proper distribution of raw materials and natural resources. All countries are implicated. As a means to peace we must work to get injustice and inequalities righted.

Explaining the Neutrality Act as a helpful provision toward keeping this country out of war, the speaker emphasized the fact that the Act does not imply an isolationist policy on our part. There is nothing in it to prevent our cooperating constructively with other nations. Isolation is not a Christian policy, and Christians must see that we do not follow it. As a matter of fact, he held that the United States is increasingly cooperative with the peace machinery of the world.

The real test which faces this country right now, said the speaker, lies in the issue of whether we can build up a peace sentiment that will prevent our commercial interests from violating the spirit of neutrality and cooperation, by trading with the belligerent countries.

While favoring some kinds of economic sanctions against Italy by the League member nations, in cooperation with other nations, Dr. Van Kirk expressed himself emphatically against military sanctions, even though refraining from them may mean the seeming crucifixion of a nation.

Concert by Negro Chorus

One of the most acceptable sessions of the week occurred Sunday evening, when the large meetinghouse was packed to the doors and walls. It was interracial evening, in cooperation with the Richmond Townsend Community Center for Negroes. Colored young men and white worked together as ushers, and members of both races were seated on the platform. In the choir section, however, were Negroes only, for it had been arranged for the Negro chorus of the city to give the program, under the leadership of George L. Johnson of New York, Music Specialist for the National Recreation Association. It was a program of pleasing variety, consisting of choral, glee club and solo numbers, in which our colored friends poured their hearts out to us in song. The fine personality and singing of George L. Johnson were greatly appreciated. L. Hollingsworth Wood was the presiding officer plus. As everyone who knows him is well aware, he specializes in concerns for Negro welfare, with the human brotherhood approach, and his gracious and loving words of introduction and appreciation added much to the significance of the evening.

An eagerly listening observer on the platform was Allan Jacobs, the gifted Negro Friend from Jamaica, who is interested in developing community music among his island people. Called on to speak at the conclusion of the program, he told humorously of some of the amusing complications of travel experiences which he had faced as the only Negro passenger on steamships. He reminded us by illustration that often we do not know how we react to the race question until it confronts us in some personal situation. What his people really want, he assured us, is not equality, with all its implications, but justice and fair play.

Conclusion of the Whole Matter

With the business of the Meeting concluded at the Monday afternoon session, Friends came together in the evening in a meeting of purpose and consecration. Alvin T. Coate, presiding, summed up and interpreted the week's sessions. Reminding us that there is no *status quo* in life, that the human race is nomadic, always on the march, he declared that we never camp on the site of yesterday. It is because Friends have been aggressive in pushing on from old campfires that they are known for their contribution to human welfare, spiritual and remedial. With life in Christ as our great common denominator, we find a basic unity in all our diversity, and must push onward together to new frontiers of service.

Raising the question, "What shall we do now?", Willard O. Trueblood spoke directly and intimately to the problem of making these sessions count in our lives in our home communities. Some of the big problems which had been looming before us in the large during the week would face us back home in the concrete. There we would find our test. In a beautiful figure of building the temple, he encouraged us in the assurance that no service is too small to be insignificant in building the Kingdom of God on earth. Several spoke feelingly of the help which they had received during these days of the great feast.

Albert L. Copeland, Recording Clerk, read the concluding Minute, and the Five Years Meeting adjourned to meet, if the Lord wills, in 1940.

Evangelism—Meeting Leadership

Introductory Presentation and Discussion

IN his address, "Friends and the Gospel Outreach," Willard O. Trueblood not only introduced and synthesized the work done by the two sections of the Commission on Meeting Leadership and Evangelism, of which he was General Chairman, but also, in his emphasis on the necessity of a social outreach among Friends set the tone which was to prevail throughout the sessions during the presentations and discussion of the various Commission reports.

Using as his text Christ's words, "I know from whence I came and whither I go," he gave a brief historical resume of the varying interpretations and manifestations of the Christian life, asserting that while our touchstone is an unchanging Christ, we must, if we are to know our duty today, understand what have been men's changing conceptions and applications of this Christ to their lives.

In his summary, he mentioned the missionary zeal of the early Church, the asceticism and otherworldliness of Christians living under the rule of the later Roman emperors, the absolute supremacy

THE CHAIRMEN OF THE COMMISSIONS

These are the Friends who, through their studies and reports, contributed so largely to the success of the sessions.

Seated, are the General Chairmen, as follows: Homer J. Coppock, Christian Education; Willard O. Trueblood, Meeting Leadership and Evangelism; (Walter C. Woodward, "by request," Secretary of the Program Committee) Homer L. Morris, Human Relations; Errol T. Elliott, Missions and World Service.

Standing, Chairmen of the Sub-Commissions, as follows: J. Herschel Coffin, Our Schools and Colleges; J. Hoge Ricks, Crime and Punishment; G. Raymond Booth, Liquor and Narcotics; Elbert Russell, The Individual and the State; E. Raymond Wilson, International Relations and Peace; Edna W. Morris, Race Attitudes and Relations; W. Bruce Hadley, Economic Life and Relationships; Murray S. Kenworthy, Service and World Fellowship; Milton H. Hadley, Evangelism; and David E. Henley, Meeting Leadership. (Charles M. Woodman, The Church and Its Departments, and George H. Wood, Missions, are not shown.)

in both secular and clerical matters of the Church of the Middle Ages, and the liberation to thought and action given, in the century before Quakerism arose, by the insistence of the Reformation leaders on the importance of the individual.

Into the changing, expanding world of the seventeenth century was born George Fox who, by setting into motion principles and ideals that have helped to shape the thinking of thousands during the past three centuries, illustrates what God can do with a man who is wholly surrendered to his will and whose life work is guided by the Holy Spirit. And the Society which he founded, despite mistakes and human limitations, has so deported itself and given to the world a consistent testimony of sober, sincere, Christian living and serving that the name Quaker, given in jest has become a symbol of honor.

Our Quaker forbears believed that there were ideals worthy of sacrificial living. So must we, if we are to be true to our Friendly heritage, have faith that wrong can be righted. The prayer which Jesus taught to his disciples, "Thy kingdom come, thy will be done on earth as it is in heaven," was given "not as an opiate but as an impetus," and while a surface view of the gloomy aspects of our social order shows us that God's will is not now being done on earth, we must, if we are to have any influence upon the present or any part in shaping the policies of the future, cherish our ideals of progress and put them to the test in our everyday participation in the details of living. Too often Christians in their emphasis on the first commandment, neglect the implications of the second, "Thou shalt love thy neighbor as thyself." Quakers today must "sing a song of the sweet now and now as well as of the sweet bye and bye"; they must recognize that "salvation is something more than the transfer of the soul from one side to the other of a safety line, without touching any other life or affecting human relations."

In summarizing his suggestions to the Five Years Meeting, Willard Trueblood asserted that it is of primary importance that the gospel outreach of Friends shall be under the guidance of the Holy Spirit, which will mean the placing of a new emphasis on vital worship. A closer, more "Quakerly," organization of the Five Years Meeting was urged as one step in the building up of a forward movement, a *united* outreach on the part of the Society of Friends that will be constructive, cooperative, tolerant, and Christlike.

"The world today is marching under a banner that is blood-red, drenched in the blood of war based on fear, suspicion, and material might. For the full period of our history, we Friends have been marching under a banner which too is red, red with the blood of loving sacrifice. There are mighty armies moving under these two contrasting banners today, and the kind of a world that will be bequeathed to future generations will depend upon which prevails. What an opportunity for Friends! For such a time as this we were brought into being. Our voice is being heard, our counsel does have weight, our outreach should be *exemplary* and *united*. When, as a Society of Friends, we give ourselves to this united program, we shall be headed toward that glad and promised day when the kingdoms of this world shall have become the kingdom of our Lord Jesus Christ."

In presenting the report of the Sub-Commission on Evangelism, Milton H. Hadley, Chairman of that section, said that he and his colleagues wished to point out signposts for the guidance of Friends during the coming years. Reviewing the factors which made for the effectiveness with which early Friends spread their message, he stressed the need today for "living epistles," for lives which all the world can recognize as Christlike in themselves and in their practical application of Christian principles.

No fundamental altering of the evangelistic message which has served Friends for nearly three centuries is needed. It should be reinterpreted and re-expressed in the language of today, but its great truths—exposure of sin, repentance, redemption, the Spirit-filled life, and Divine guidance—are of timeless value.

If evangelism is to be significant today, its spirit must continuously permeate our

meetings, must be evident among lay members as well as among professional leaders. Various methods — visitation, mass evangelism, preaching missions— may be used, but, whichever is chosen, care should be taken that it is in accord with general community needs. Friendly technique in evangelizing areas in which our meetings are located and in preparing new areas, especially urban, for the establishment of meetings should be developed by specific studies of the problems involved. Gatherings, or retreats, of our leaders also were advocated as a method of unifying the presentation of our Quaker message.

The larger outreach of Friends made possible through the Mission Board and the American Friends Service Committee was commended and the specific recommendation made that young Friends be encouraged to give at least one year of their lives to Friendly service.

While recognizing that the evangelistic message of Friends has much in common with that of other religious groups, the report of the Sub-Commission reiterated its belief that Quakerism, with its belief in the indwelling Christ, its emphasis on convincement, its stress on the sacredness of human personality, and its traditional practice of a social outreach, has a message all its own for the needs of today, a message which Friends must be ready and eager to publish abroad.

In his summary of the work done by the Sub-Commission on Meeting Leadership, David E. Henley, Chairman, declared that the greatest need of the Society of Friends was for a new sense of cause, a reason for existence. Friends must reexamine themselves in terms of a fundamental goal before they can be truly potent as a religious group.

While not discounting the importance of God's part in preparing and calling workers, he averred that "the task of producing, equipping and using an effective leadership is one that confronts the whole life of the Society of Friends" today. The program of Friends' work includes four elements — creative group worship, study and teaching, fellowship, and service—which must be kept in mind in developing Friendly leadership. While recognizing that both lay and vocational leaders contribute to the success of this fourfold program, the Commission report states that "the cultivation and use of a widespread member-leadership is the fundamental problem of Quaker leadership," and that the highest duty of the Quaker minister is to draw out, guide, and inspire potential member-leaders. But it must be realized that the burden of producing a virile and able body of member-leaders who can "make the Society a mighty force for righteousness, truth, love, and peace," must be felt and borne by all Friends in their various capacities, from the parents in the home, worshippers in the meeting, and teachers in the school, on through to those who are in special places of opportunity for guiding and helping in the securing of advanced training and experience.

GENERAL DISCUSSION

(Willard O. Trueblood, in charge)

S. ADELBERT WOOD (Ind.): Before we can rightly discuss these reports, we must be filled with the fullness of God and come bearing the fruit of his spirit, love. It is precious to know that God fills us with his love, that this group is made up of people filled with the Holy Spirit.

HOWARD E. KERSHNER (N. Y.): We must have a *Quaker* training for our Quaker ministers. How can we expect our leaders to refrain from modes of worship foreign to our Society, when their education in theological doctrines and practices is too often obtained in seminaries of other denominations? We must formulate ideals of Quaker leadership and then instruct our ministers in them so that they will have at their command a variety of truly Quaker ways of directing our meetings for worship.

ELLA R. FIRTH (Canada): In Toronto we have been much pleased with the compromise we have reached between programmed and unprogrammed meetings. When we called Raymond Booth as our leader, we had an understanding that he was not expected to preach a sermon every Sunday as a pastor. He feels free to follow the leading of the Lord, and generally gives a brief message, but the meeting is open. We have times of impressive silence, and usually inspired words are spoken by other Friends. This arrangement meets well the needs of our Meeting.

FRANK W. DELL (Calif.): I favor aggressive evangelisic campaigns; I think we should have them in all of our Yearly Meetings, but I realize that they cannot be superimposed, that they must spring from within. My greatest thrill as Superintendent of California Yearly Meeting was occasioned by a member-started evangelistic movement in one of our meetings, which bore fruit in a report of ten statements outlining the duties of elders, overseers, Bible School teachers, trustees, and Christian Endeavor workers, all preparatory to a special period of evangelism.

MURRAY S. KENWORTHY (Indiana): I should like to ask our Friends from abroad how the discontinuance of recording ministers has worked.

WILLIAM F. NICHOLSON (London): I do not feel that I can make a general or definite statement since it has only been for the past nine or ten years that London Yearly Meeting has not recorded ministers. However, I can say that in my own meeting the system has worked very well and that many of our members take part most acceptably in our meetings for worship more than formerly.

ISAAC SWAIN (Dublin): In Dublin we do not record ministers although in northern Ireland they do. Meetings for worship, cooperatively led, with the burden of speaking resting on several instead of on one, can be very significant.

RICHARD HAWORTH (Calif.): The best leader, teacher, or preacher is he who impresses on people the fact that he is nothing, but that Christ is all, who can withdraw from a meeting without disrupting it. To attain this high type of leadership, we must look to Christ, study his word, and follow his teachings.

AARON MCKINNEY (Neb.): I have sat in all kinds of Quaker meetings. I was brought up in an old-time silent meeting and, while I appreciate the beauty and peace of that traditional Quaker service and recognize the feeling after God that can come in those periods of quietness, I feel that that mode of worship does not minister sufficiently to the needs of a lost world. We must keep in mind the great commission to go out into the world and preach the gospel. My thirty-five years as a pastor have shown me how difficult it is to make hard and fast rules for spiritual leadership. Perhaps the best method is for members and ministers to study together the needs of their churches and then act upon their findings.

HERBERT L. HUFFMAN (N. C.): I have a specific concern that young Friends who feel the call to give all of their lives to religious service should find within their own Society openings for their talents. (As illustrative of this lack among us, he cited the case of a Guilford College student who had a definite call to a a definite type of religious service and wished to do it among Friends but found no opportunity open to her.) It is very important that this Five Years Meeting define Friends' leadership so that the questions of our young Friends as to service can be adequately answered.

LEWIS E. STOUT (Western): Music is a distinct aid in evangelism. I feel that the gospel in music and song should be encouraged and I should like to see its power demonstrated here at these sessions.

WILLIAM PRIDEAUX (N. E.): I want Friends to know that it is not easy to be a Quaker minister. When one has a definite call to preach, it cannot be denied. Friends should cooperate with our called ministers and not allow disputes concerning the type of worship desired to disrupt their meetings.

J. HENRY BARTLETT, (Phila.): I should like to speak a word for silence as an

(Continued on page 472)

FROM THE COMMISSION ON FRIENDLY TRAINING

Quite in harmony with the spirit and subject of the presentation and discussion of the Commission on Meeting Leadership and Evangelism, was the report of the Commission on Friendly Training, appointed in 1927, made by its Chairman, Raymond Binford.

In setting forth the work of this Commission, composed of two representatives from each of the following Boards, Missions, Education, and Religious Education, the Chairman explained the threefold purpose of the Commission: to encourage the reading of Quaker literature; to promote an understanding and discussion of Quaker principles; and to discover what Five Years Meeting Friends expected of their pastors and what kind of training would best equip those pastors to minister to the wants and needs of their congregations.

While each of these objectives was faithfully pursued, and a Speaker's Bureau set up for the propulsion of the second-named aim, it was only natural that the attention of the Committee turned especially toward an investigation of the third point. Questionnaires were sent to all ministers in the Five Years Meeting, asking each of them to state his conception of the fundamentals of Quakerism, his duty to his meeting, and the duty of his meeting towards him. From this preliminary overture, later to be supplemented by a similar questionnaire to go out to Church members, seventy-six answers were received. Additional facts were secured in the course of twenty conferences, in seventeen different Yearly Meetings, seven of which did not belong to the Five Years Meeting, held by Raymond Binford. From these two channels of information, a very extensive and characteristic body of thought on Friendly leadership and training was assembled, which revealed an almost uniform emphasis on spirituality and an insistence that, whatever its outward manifestation, religious experience must be inward and real.

That the Society of Friends, while not based on essentially peculiar beliefs, is unique in at least three ways, was made evident. It is the only religious group to stress spiritual guidance of the individual and of the group as a whole in its meetings for worship; the only one to put the practice of communion on a practical basis; the only one which dares to decide its problems on a spiritual basis.

That spiritual guidance and its free flow are essential features of Quaker worship was reiterated by Raymond Binford in his remarks on the varied types of worship followed by Friends. The controversy over silence is in itself of secondary importance; the question is, does or does not silence best contribute to spiritual guidance?

Quaker procedure in business meetings was also referred to by the Chairman, who said that before his tour of investigation he had thought all Monthly and Quarterly Meetings followed similar methods of transacting business. He found, however, that many meetings had forsaken the Friendly way of conducting business and were substituting the dictatorship of Robert's Rules of Order for the "sublimely spiritual" Quaker way.

In summing up the facts unearthed through the questionnaires and the conferences, Raymond Binford said that he and his fellow-committeemen felt that Friends were falling short of their ideals. They therefore, recommended that the Commission on Friendly Training, enlarged by two representatives from the Board of Young Friends Activities and by the Promotion Director, be continued throughout the next five-year period.

DISCUSSION

MARGARET T. CAREY (Balt.): I wish to add my testimony to the growing popularity of the group method in ascertaining the mind of a body. In my work with the Y. W. C. A., I find again and again, that its members prefer to get the "sense of the meeting" by free discussion rather than by a formal vote.

HOWARD E. KERSHNER (N. Y.): I agree heartily with Raymond Binford's emphasis on the necessity for holding Friends meetings on the basis of immediate spiritual guidance of individuals. That is our unique contribution to worship, losing which we forfeit our identity.

LINDLEY D. CLARK (Balt.): Raymond Binford is right when he says that we must stress objectives, not methods. From my experiences in all kinds of Quaker meetings, in Indiana, Baltimore, and Washington, D. C., I know that a satisfactory Quaker pastoral system can be developed and followed and meetings be free to follow the Spirit's guidance.

DAVID M. EDWARDS (Kans.): I do not believe that silent meetings and the pastoral system are mutually exclusive. It need not be a question of "either, or" but can be one of "both, and," for unity can be found in these two seemingly diverse methods of worship. We must, I think, realize that the pastoral system, whether we like it or not, is here to stay. Its adherents, instead of being apologetic about it, should devote themselves to its improvement, remembering always that its functioning must not be allowed to interfere with the spiritual liberty of our meetings. It seems to me that in our Friendly training two things are necessary: to train our leaders in our own schools; and to work out some Disciplinary statements on the duties of our pastors and leaders.

GROUP CONFERENCES ON FRIENDLY TRAINING

BY HELEN T. BINFORD

After Raymond Binford gave on Wednesday the report of the Commission on the Friendly Training of Ministers and Members, several Friends asked for further consideration of the subject at a special meeting. The response to the report of the Commission and to this conference indicates that never since there have been Quaker pastors has there been such interest in the training of Quaker leaders. The conference was held at 8:30 on Friday morning, and by request, other conferences followed on Saturday and Sunday, with each group larger than the last.

At the first meeting, Raymond Binford reported briefly some of his experiences in holding conferences in various Yearly Meetings, and suggested that instead of silent meetings, and programmed meetings, and sermons prepared by pastors, we should think more about holding meetings on the basis of the spiritual guidance of the individual and of the group as a whole.

Several Friends stated certain problems they were facing in regard particularly to the meeting for worship: the problem of procuring the kind of leadership that would put everyone to work; of training a congregation to understand the Quaker viewpoint; of making the Society as a whole study just what type of leadership we need, and what kind of training that leadership should have; of how our meetings for worship can be made and kept free; the problem of a whole week religious program, with a place not only for meetings for worship, but also meetings for teaching; of an eldership that does not function in so many cases.

At the beginning of the second meeting, Raymond Binford suggested that as we had stated our problems in the first meeting, we undertake in the second meeting to outline what we wanted our pastors to do, and what training they should have in order to do these things well. He placed on the blackboard the possible activities of the pastors under four heads: (1) prophetic, (2) educational, (3) administrative, and (4) the priestly function. He also clearly outlined two types of Quaker ministry: first, the prophetic ministry which arises out of one's experiences and for which we may not demand any special training; and second, pastoral ministry, which requires special training for administrative and educational work. Friends have a right to demand that those undertaking pastoral duties should be well trained for that function.

The discussion brought out that, while preaching is of paramount importance,

it is only a part of what a Quaker pastor should be able to do. Leadership training should embrace a knowledge not only of the Bible, but of the best philosophy of religion in life, the reading of books, a careful study of church history, not just Quakerism, an understanding of sociological factors that enter into the development of the individual, a knowledge of psychology, psychiatry and economics, a close study of God's methods—the land, poetry, beauty—and an understanding of Friendly worship, and, of course, a Christian experience. Quaker leaders need the right kind of a background, an interpretive point of view, and the right attitude of mind and heart before going anywhere for further study. At the close of the period, the leader laid special emphasis on training the pastor and arranging his work so that the individual responsibility of each member of the meeting may be maintained and that the members will not be expecting their pastor to carry the responsibility of the meeting for worship.

At the beginning of the third discussion period, Raymond Binford summed up the suggestions concerning the training of the ministers under three heads: first, the spiritual leaders of modern youth must understand the *new universe*—the new heavens, the new physics, the new biology, the new psychology, and the rapidly developing science of sociology and the compelling problems of economics. He is not expected to become a specialist in any of these fields, but he can, without too great an effort, acquire some appreciation of the modern developments. He should then secure a thorough training in Biblical literature, particularly from the devotional standpoint, and should be trained in the general theological conceptions and particularly in Quaker interpretations. His special training, however, should be in the field of Quaker history, Quaker biography, and Quaker *experiences*.

After reviewing the suggestions for training ministers, he suggested that the third period be devoted to a discussion of the training of the members. Various interesting points were brought out in the discussion which followed this presentation. Walter Haviland reviewed the rise of the Quaker pastor which came after the great revivals held by John Henry Douglas and others. There were gathered into the Society at that time many who knew nothing of Friends, and who needed special leaders to help them function. The evangelists were retained to work in several of these centers, and became in that way the first pastors among Friends. In many places now the congregations depend too much upon their pastors. No one should go to meeting with the assumption that he will not speak. The term "priesthood of believers" was used several times in connection with personal responsibility. One person suggested that in his meeting they had abolished the laity. Every Quaker ought to prepare himself for his part.

In most Quaker meetings we do not have a picked group, but must get along the best we can with the people we have. We need more training for elders, and for the membership at large, a training not just for worship and meeting, for there are other jobs to be done.

ISAAC T. JOHNSON

Who retires as Chairman of the Executive Committee of the Five Years Meeting, and as Secretary of the Publication Board, in which latter capacity he has served most effectively for twenty-three years. His counsel will still be available as he continues as a member of the Executive Committee.

There should be a great deal of free time in meetings so that members may take part. Young Friends are demanding more silence and more freedom in meetings. In some places the Sunday morning services are programmed, but the mid-week meetings are open. There are altogether too many meetings that close for the day when the pastor is away. The meeting ought to be able to carry on. Often the more efficient the pastor is, the less responsibility is taken by the members.

It was suggested that some have to be good followers, but even they have a part in group worship, which is, after all, an individual matter.

Each of the three conferences closed with two or three persons standing, wishing to speak. A desire was expressed to have conferences during the year at which further and more detailed attention could be given these important subjects.

"OUTSIDE ACTIVITIES" ARE MANY AND VARIED

While the sessions comprised the Meeting course, they were fairly fringed with outside activities, in college terminology. Every day there was read a long list of announcements of meetings and conferences of interest groups. We wish we had kept a record of them, but failing that, we mention a few recalled from memory.

One of the livest of interest groups was that on Friendly training. Its conferences will be reported elsewhere in a later issue if not in this.

There were conferences on peace and service work, participated in by young Friends, A.F.S.C. officers and members, and one led by Fred Libby on a program of peace action for today.

Visual education, of which Frank Dell is our leading exponent, was very much to the fore as applied to different subjects. Tom Bewley of California used it effectively on the liquor question.

One morning William Prideaux spoke to a group concerning his experiences in English prisons as a C. O. during the war. So much interest was created that he has been almost swamped with speaking opportunities in this section since the close of the sessions.

Daniel and Dorothy Williams' Shoemaker spoke informingly one day of their observations of the Doukhobors in Canada whom they recently visited.

The Oxford Group movement was interpreted one morning by Frank Dell.

Several reunions were held, as of A.F.S.C. workers, of Hartford Seminary folks, of those attending the London All Friends Conference in 1920, etc. Mission interest group meetings were frequent. Bruce Hadley showed pictures of Woodbrooke. There was a Pendle Hill luncheon, a Westtown reunion tea, and what not.

And then there were the exhibits and displays, both occasional and continuous, during the week. Art lovers were enamored of Isaac Swain's water colors. Much interest was manifested in the mountaineer miners' furniture, very effectively displayed in an attractive room, of which four hundred dollars worth was sold. In the large room adjacent to the meeting room, various organizations, including the Publication Board, Mission Board, Woman's Missionary Union, American Friends Service Committee, and National Council for the Prevention of War, had exhibits which attracted much attention.

On the whole it may be said that life did not drag for the want of something to do and attend, during the session days at Richmond.

Selfishness not infrequently shuts the door on generosity.

FRATERNAL DELEGATES GIVE MESSAGES

Visiting Friends Speak Briefly Extending Greetings and Expressing Concerns

To the fraternal delegates representing Yearly Meetings both in this country and abroad who were seated on the platform with him, Rufus Jones extended a welcome and the full freedom of the Five Years Meeting sessions. In introducing the ten who had been chosen to speak for their group he said: "The value of such contacts as the presence of these Friends makes possible cannot be estimated, but all of us who have enjoyed the privilege of knowing these Friendly folk realize how great it is."

WILLIAM F. NICHOLSON (London): I wish to bring to you the greetings of London Yearly Meeting and to express the thanks of all our delegates for the cordial and friendly reception accorded us. Throughout the sessions I have been impressed by the similarities which exist between the problems confronting English and American Friends. Here, as with us, you are deeply concerned over the right holding of the meeting for worship, and you realize, as do we, the important part that meeting leadership of an inspired type, whether ministerial as with so many of you, or lay as with us in England, must play in the solution of that important problem. Another issue which faces both English and American Friends is the rebellious attitude of our younger members toward the passivity of older Friends to the challenge of an unchristian social order. This concern on the part of our young Friends is a healthful sign, a token that in spite of the insidious influence of our present-day popularity there is yet life and vigor in our Society, that a great future awaits us if we but live and spread the great message which is ours, the indwelling of God in each of us, the message that if followed out will lead inevitably to a new way of life for us and for those with whom we come in contact.

ALFRED C. GARRETT (Philadelphia): In interpreting to you some of the findings of the Lausanne Conference on Faith and Order, 1927, I wish to emphasize the demonstration there given of the fallacies in the thinking of those who assert that the organic union of Christian groups must be preceded by doctrinal restatements. Organic union means the living organism of Christ. It began when Christ's first disciples attached their lives to his, and it has spread until today it includes six million people. We are all a part of this primary phase of Christianity, this union of human souls in the bond of God's love, which antedates the formulation of creeds and far outweighs them in significance.

EDITH M. R. STURGE (London): I shall try to answer my good friend, Carolena Wood's, query as to the use of music in England. My answer must be "Yes," and "No." We do have hymns, and we do sing them, but, and perhaps this is a physical as well as a psychological difference, we do not sing them with the abandon and freedom and fullness of tone of you Americans. About thirty years ago English Friends became concerned over the place of music in their meetings. We felt a definite need for hymns in adult worship which could be sung with sincerity and reverence and intelligence. To us it seemed a mockery to sing glibly of our zest for heaven when our whole lives were devoted to prolonging our departure from "life's dark maze," and our entrance into "a fairer world on high." The outcome of this concern was our Fellowship Hymnal, edited by Frederick J. Gillman, a book which still serves as the standard hymnal among us and whose use has done much to acquaint English Friends with the spiritual value of group singing.

ALLAN JACOBS (Jamaica): I wish to convey to you what the intelligent people of Jamaica would say to you were they here. They would wish me to thank you for the missionaries you have sent to them, but they would also want you to know that Jamaicans want these missionaries to make their land like heaven—not like England or America. The salvation which you come to bring to my people must be a whole one, must be economic and social as well as religious. We all know the mind of Christ as found in the gospels, but we are slow to illustrate this knowledge in our daily lives. Because the white race has failed to follow the mind of Christ in interracial matters, it has lost its right to leadership. Negroes no longer are willing to accept white leadership, but they will take with you the upper road in fellowship if you will have them.

ISAAC SWAIN (Dublin): We are here because we believe that there is one who speaks to our condition. The corollary of that should be that we are zealous to bring men to Christ. And if our zest for the salvation of men is genuine, it matters little what technique we use. (As illustrative of this, he related some examples of the courtesy and consideration shown to him and his beliefs at University College, Cork, where 99 per cent of the professors and students are Catholics.) Dublin Yearly Meeting, which I represent, wishes for you in the fulfillment of your tasks fresh inspiration and a purposeful rededication.

KARLIN CAPPER JOHNSON (London): I come before you with a deep concern for peace, a concern which, arising among young Friends in England, has led to two conferences, one already held, the other to convene very soon. At these conferences, young English Friends have devoted, and will continue to devote, themselves to a reexamination of the Quaker peace testimony, with special emphasis on its social and economic implications. Friends generally need to refresh themselves with such searchings, for only by so doing can we widen our peace testimony and make it positive. As *peace-makers*, as well as war-resisters, we must be prepared to make willing sacrifice ourselves for a cause which cannot hope to escape general unpopularity.

FRANCIS L. P. STURGE (London): At these sessions I have been impressed with the breadth and vision, the understanding and forbearance, which you American Friends bring to the discussion of questions on which you widely disagree. It is these Christ-like qualities which unite rather than divide which Quakers must forever cherish.

JOHN HENRY SINTON (Dublin): To prepare you for my words, I had best warn you that all Irish are extremists and most of them fanatics! For fourteen years I have labored to bring to the hearts of men one message, the joy which comes from a whole-hearted acceptance of the way of Christ. He who said, "I come that you may have life and have it abundantly" will never fail us. We may lean on his promises with confidence. (He and his wife, Dorothy M. Sinton, gave some incidents in their lives and experience which show the sustaining power of Christ.)

J. PASSMORE ELKINTON (Philadelphia): It is true that Friends exhibit great differences of method, speech, and thought, but it is equally true that these differences can be overcome by a sympathetic understanding of and a Christian fellowship with groups other than our own. One of the regrettable features of American Quakerism is the isolationist policies maintained by certain groups within the Society as a whole. We all seek the same Christ, and we must not allow outward variations to prevent our *united* ministration to a distraught world which today is crying for the challenge and solace which the Quaker message alone can give. May God show us the way to mutual understanding and trust; may he bring us all together at a place above words and thoughts.

Rufus Jones, in closing this service, said: This has been a precious and a memorable evening. We have been greatly favored, for we have been practising the presence of God. Great words have been spoken with simplicity. The canopy of love has been over us, and a fire has been kindled in our souls which we shall not let die out.

Our Combination Salad

A Little of Everything from Here and There

Allan Jacobs of Jamaica announced that he was present by the providence of God—and by the exercise of a little ingenuity! He doubtless spoke to the condition of several Friends among those present.

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Harry B. Reeves, chairman, and the other members of the Richmond committee on local arrangements, room assignments, etc., are to be commended heartily for a big task well performed. It was Harry Reeves' Sunday School Class, too, which furnished the meals during the week so efficiently. Likewise, those afternoon fellowship teas, attended by hundreds, and which contributed so largely to the success of the gathering, were not exactly self-starting. Much credit is due the local women Friends behind the scenes who managed these social occasions so capably.

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Visiting Friends who enjoyed their afternoon tea and cakes did not know in all probability that the latter were generously provided by a local Quaker concern, the Richmond Baking Company, of which Eugene Quigg is President. It was but another evidence of the gracious hospitality which Richmond Friends sought to extend.

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While the entertainment of visiting Friends in the home involves care and responsibility, especially so during a week so crowded with meetings, again it has been demonstrated how great are the compensations in friendships made and strengthened. After the sessions were over, some Friends called up members of the entertainment committee to thank them for the privilege of entertaining such nice, friendly folks, to whom they had become so attached.

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Friends from a distance who preferred hotel accommodations just about filled Richmond's commodious and newest hotel. The manager of the hotel was very enthusiastic, even apart from the business involved. "I never took care of such fine people," he declared. "I wish the Five Years Meeting came every year."

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As far as we recall, this was the first time a separate appointment of an Announcing Clerk was made, this service having heretofore been given to the Reading Clerk. Events proved the wisdom of the appointment, and of the choice made. Leslie Shaffer was plenty busy keeping track of all the meetings called and assigning rooms for them, and he injected enough humor into the announcements to make them lively.

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An uninformed local reporter, in asking about the interracial meeting Sunday evening, wanted to know whether L. Hollingsworth Wood was a Negro. It could be said of Hollingsworth as was said by a Negro of a much-admired white man: "His skin is white but he has a heart as black as any Negro's."

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What a gift for graphic expression has Allan Jacobs! In declaring that his race gives variety and richness to our civilization, he referred to the piano for illustration. The white keys sound plain notes, and it requires the black keys to produce the finer harmonies. And the black keys, he added, may be sharp or flat!

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In slang parlance, we fell for Isaac Swain, the gentleman from Cork. We were moved to address him as a visiting English Friend once did a gathering of Friends in that Irish city. He began, "Dear Cork souls!" And our regret is that we were unsuccessful in our efforts to get a snap or picture of this Cork Friend. He seemed camera shy.

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For a non-participating Yearly Meeting, far-away Oregon was pretty well represented in the presence of six interested Friends. A few others had planned to attend but were prevented at the last.

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In the absence of Alice Paige White, Lyra Trueblood Wolkins of New England was called to the desk Tuesday evening to serve temporarily as Recording Clerk, a position which she holds in her Yearly Meeting. When, Wednesday morning, she read her minutes of the opening session, Friends could appreciate the quality of recording to which New England Friends are accustomed. When the Nominating Committee picked Rufus Jones for Presiding Clerk, it had to look elsewhere for the other Clerks, else it would appear that New England has a corner on Clerkship talent. The Committee found an efficient officer in Albert L. Copeland.

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In one striking respect, the sessions of 1935 were held under conditions very different from those which obtained in 1927, when National Prohibition was in force. Now there are three places almost adjoining the Meetinghouse where liquor is sold, despite the valiant protest made by William J. Sayers and other Friends. Moreover, a liquor-selling license was recently granted to the lodge which occupies the old South Eighth Street Meetinghouse, in which the Richmond Declaration was approved! How that would grieve the spirit of Timothy Nicholson!

* * * *

Harry Reeves, chairman of the Richmond committee to find rooming accommodations for visiting Friends, was quite intrigued at a letter he received from England on the eve of the sessions. The writer, an English Friend, wrote Harry of his concern to have the subjects of finance, banking, and currency included on the agenda of discussion at the Friends World Conference in 1937! Harry felt complimented, the letter was sent on to the proper destination at Philadelphia, and everybody ought to be happy. But talk about confusion ever worse confounded!

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Among the fraternal delegates was a youngish man of slight figure and modest bearing, who has been an exemplar of Friendly ideals in his home land of Cuba. He was Dr. Tamayo. We learned that during revolutionary days not long ago when contesting forces strove for the control of the city of Banes, the citizens turned to him as one whom they could trust and made him Mayor. When questioned regarding the situation, he smilingly said that one of his first acts was to dispense with the Mayor's customary bodyguard.

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For a speaker who has the happy combination of exuding rotund sentences and then cutting loose with a terse epigram that fairly bites with convincing power, we offer Alvin T. Coate as Exhibit "A." He did a fine piece of work in summing up the "sense of the Meeting" at the closing session.

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In identifying himself on rising to speak, Walter W. Haviland said, "Born in New York, raised in North Carolina"— and did he say "interned" or "interred" in Philadelphia? No reflection on Walter at all, who was not only very much alive in the sessions but who went out and livened up some of the classes in the Senior High School with vigorous, refreshing talks.

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In speaking of his experiences as a student in this country many years ago, Dr. Tamayo of Cuba illustrated in person the influence a Christian home may wield upon young people from other lands, and through them upon their countries. When in Berea College, the mother of one of his friends invited him to her home from time to time and greatly befriended him. Her influence was a vital factor in shaping his life and ideals. At the close of the sessions he left for Ken-

tucky to visit in the home of that Christian mother.

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Sarah J. Swift of New England, nearing ninety, was absent from this session but her cheery face was far from forgotten. The Meeting sent her a loving greeting. Many friends were happy to send her personal messages of affection in addition.

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A newspaper reporter put this query to us: During the sessions, a tall, distinguished looking elderly gentleman of knightly bearing is seen walking the streets in sweeping stride—and people turn to observe him. Who is he? That was easy—Abram S. Underhill of New York and the world over, the most travelled Friend within our ken.

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Rufus Jones may be old enough to wheeze over a game of chess, as he told young Friends at their dinner, but he proved not to be too old to make a major adjustment at the Five Years Meeting. Since the time when the memory of man runneth not to the contrary, Rufus had served as Chairman of the all-important Business Committee and was again appointed to that post this time. When the Nominating Committee swung into action and drafted him for Presiding Clerk, he must have felt as if he were being torn up by the roots, but he seemed to flourish in the transplanting. And then Hollingsworth Wood proceeded to prove that there are at least two Friends in the Five Years Meeting who make excellent chairmen of the Business Committee.

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It was good to see such a fine delegation from Canada. We missed Arthur Dorland, Clerk of the Yearly Meeting, who was unable to leave his university work to attend, but were happy to greet others. We would like to see Friends in Canada and Friends in the United States ever more closely associated in fellowship and service.

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We have heard many a discourse setting forth the incompatibility of good will and force, but we have never heard a clearer, more convincing presentation of the futility of trying to build a Christian society with one hand while releasing implements of fear and destruction with the other hand, than that given by Elbert Russell on the "Friendly Concern" evening. It was done in his best form—and what more could be said?

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Here and there through the sessions was demonstrated the need for Board and Committee chairmen to develop a technique for presenting reports already printed and in the hands of Friends. If they are to be read in public there is little point to having them printed in advance. The fact that they *are* printed gives to the chairmen an opportunity to make some particular emphasis or arouse special interest, of which they should learn to make the most.

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Exclaimed Carolena M. Wood one afternoon: "Now lettest thy servant depart in peace—I have lived to see these splendid fellowship teas served every afternoon at the Five Years Meeting!" She recounted how on previous occasions, noting how visiting Friends from England and Ireland were famishing for the cup which cheers but does not inebriate, she huddled them off in a back room somewhere and ministered personally to their needs. "And now this!" she cried, with a characteristic sweep of her arms.

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Near the close of the sessions, Mary H. Terrell, Reading Clerk, expressed a concern that more women Friends be selected as delegates hereafter. This year, as the delegations were finally completed, we counted twenty-seven women out of approximately one hundred thirty-five delegates. In 1927 there were thirty-three. Things are looking up for our women Friends in some respects, however. Note two women as chairmen of delegations and on the Nominating Committee this year (see picture), while the new Executive Committee contains three women Friends whereas there has been but one for many years. They are Ella R. Firth, Laurenna Farquhar, a member of the old Committee, and Nellie H. Markle.

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Sylvester Jones claimed to have the shiniest dome in the Meeting. Maybe so, but he certainly had plenty of competition for the distinction. The large number of ivory tops that lighted the large meeting room was a matter of comment.

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An observing young woman estimated that approximately one-third of the men Friends wore red neckties. Perhaps that led a few Friends to see "red" where there was no red in the Commission report on Economic Life and Relationships.

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How doth the Press blow where it listeth! Some Friend in conversation hazarded the opinion that no Friend has received government relief during the depression. The remark was caught up by a local reporter and was broadcast all over the country by the Associated Press as an authorized statement of fact. Immediately inquiries began coming in from people who wanted to know how we did it. As a matter of fact we didn't—more's the pity.

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We have a suspicion that the speaker who referred to "our young Pollyannas" did so with the thought of stirring up their pure minds. He was eminently successful. Young Friends scrapped their attractively arranged program and threw that evening open for general discussion of economic issues, in which they took the leading part. And did they give a good account of themselves!

* * * *

The Five Years Meeting of 1935 entered the movies! At the request of the Executive Committee and with the approval and cooperation of the Meeting, Frank W. Dell, as producer and director, was busily engaged throughout the week reproducing the sessions and Friends in film. Delegations and groups were marshalled out of doors in turn to "act natural" before the camera, which also clicked quietly and unobtrusively as it

FRIENDS FROM OVER-SEAS

Seated, left to right: Dorothy M. Sinton, E. Marion and William F. Nicholson, Catherine E. Marsh.
Standing: J. H. Sinton, Francis Sturge, Karlin Capper Johnson, Edith Sturge, Eileen Theobald. (Isaac Swain, missing.)

SOME OF OUR VISITING PHILADELPHIA FRIENDS

Seated: Matilda Evans, Olive R. Haviland, Walter W. Haviland, Elizabeth Jones, Naomi B. Kelsey, Alfred C. Garrett.

Standing: Paul J. Furnas, J. Passmore Elkinton, Florence P. Yarnall, Caroline L. Nicholson, Anna Hartshorne Brown, Ruth R. Vail, James G. Vail, Richard H. Rhoads.

took inside pictures of the Meeting in action. The main purpose of it all is to take the Five Years Meeting visually back to the folks in the Yearly Meetings who have little contact with the larger groups. In other words—those of Alvin T. Coate—the idea is to stimulate our "arterial circulation."

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Had one reviewed in advance the number of Friends prominent in the sessions of 1927 who had been lost to us in the intervening period, he might well have had some misgivings as to the leadership in 1935. However, one of the heartening things was the demonstration of the high qualities of thought and action on the part of younger Friends. The set-up of the Commissions was largely responsible for bringing this new talent to the fore, thanks to the Program Committee. Most of the reports were drawn up and presented by young and youngish Friends. If you don't believe it, gaze upon the pictures of the Commission Chairmen in this issue! (Remember that there is no necessary connection between bald heads—or gray hair—and age!)

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If we may do so without being misunderstood, we would like to paraphrase, in relation to our Irish Friends, Voltaire's famous remark to read: Whether or not we agree with what you say, we will give our lives to hear you say it! Not that we disagreed at all—but how Friends did enjoy the rich rolling accent, especially that of Friend Sinton when he got well warmed up.

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A funny thing, this accent business. Isaac Swain, the corking good fellow from Cork, announced a letter just received from his little daughter admonishing him to be sure and bring home a good American accent. During the week, the janitor, perplexed because of his inability to understand what one of our visiting Friends said to him, was told that she was an English Friend. "Oh," he replied, "I thought she must be something—she spoke rather broken."

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And now this, for the surprise and reflection of our English Friends: A prominent educator in Richmond, a wide observer and a specialist in language, attended some of the sessions and said to the writer that whenever he is in such a representative group of Friends, he has the impression of being in an English audience; that our appearance and expression, accent, etc., are essentially English. We repeated this observation to a luncheon group when a learned Professor, a non-Friend, also a language specialist, spoke up promptly saying that he always had the same impression. So there you are!

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Many Friends drove ten miles north to Fountain City (formerly called Newport) to visit the Levi Coffin home, known as the Grand Central Station of the Underground Railroad of slavery days. Among those specially interested where Francis and Edith Sturge, who say that there is a Friend in their meeting at Scarborough, England, whose "convincement" began by his chance reading of the Memoirs of Levi Coffin, in which he told of his activities in helping fleeing slaves toward Canada and freedom.

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On Young Friends night, one of the very effective speakers was Bob Willson, of the Tygert Valley subsistence project, who psychoanalyzed himself thus: "Emotionally, I'm a Scotch pagan—intellectually, I try to be a Quaker."

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After all these years of trying to understand the theory of relativity, we have it in a nutshell as quoted by Rufus Jones: it means that there is no hitching post in the universe.

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The Meeting was tendered on learning of the sudden death of the venerable William L. Pearson at his home in Pasadena. Especially so as his concerns for the Five Years Meeting, presented through the California delegation, were under sympathetic consideration, and had just been met in a way that would certainly have rejoiced his spirit. A message of sympathy was sent his widow, Alice Lewis Pearson.

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Tom Sykes declared the Five Years Meeting in session to be fairly smeared over with scholastic degrees—almost too learned to be human. That being true, or false, the frequent mispronunciation of common words by speakers was rather astounding—one word in particular. The mispronouncing of "presentation" is Errol Elliott's *bete noir*, and we feared he would have a nervous breakdown before the sessions were over. Better look it up.

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In presenting on Saturday evening, his well-conceived and cogently-expressed concern for a more adequate program of education, George Badgley, active young Friend of New York Yearly Meeting, made one of the distinctive contributions to the sessions. J. Herschel Coffin, Chairman of the Sub-Commission on Our Schools and Colleges, thought so well of it that he made it the basis of his presentation on the following Monday morning.

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We were quite diverted to hear in his introductory remarks that Clarence Pickett is still palming himself off on the public as a young man. So much so that it took us a little while to adjust ourselves to an adequate appreciation of his excellent and penetrating address.

It was a good piece of work—for a young man. * * * *

It isn't often that business and poetry blend so perfectly as they did in the irenic personality and rhythmic words of Hollingsworth Wood, Chairman of the Business Committee. Quite often, apt quotations of poetic gems accompanied the reports of business.

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Edward L. and Pearl Alice Hole came all the way from Friendswood, Texas, bearing gifts. Friends in their area are engaged in the fig industry, and from Edith McGinnis they brought us a jar of preserved figs. We have an idea! What a gracious gesture it would be for all Friends coming to the great feast at Richmond to bring us as tokens of esteem, toothsome samples of the fruits of their land!

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So far as expression came to us, we believe it was generally conceded that Raymond Binford proved outstanding as the Quaker statesman of the sessions. He got more deeply down to fundamentals than most, and had notably constructive suggestions on how to apply them to our condition.

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Frank Davies of Kansas probably established the record in saying the most in the fewest minutes—and drew the first round of applause for his accomplishment. * * * *

It is rather striking, when you stop to think of it, how many of those who were active in the sessions, and who are strong in their evangelistic message, are English-born. We think, for example, of James A. Coney and William Prideaux of New England, of Tom A. Sykes of North Carolina, of Frank Davies of Kansas, and of Frank W. Dell and R. Ernest Lamb of California.

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Isaac Swain, Professor of Geology at the University of Cork, is an artist of no mean ability. One afternoon he displayed a number of his exquisite water colors of scenes in his home land, over which Friends were quite enthusiastic. To our unfeigned regret, secretarial duties prevented our getting around to the exhibit until the door was shut. Life is too much like that for us—during Five Years Meeting week.

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Never have young Friends been more actively interested in the sessions or more helpful in arranging for them. As one substantial example we cite the preparation of one thousand identification badges for those in attendance.

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At nearly every session some joke is caught up and becomes a classic during the week. In 1927 it was a playful reference to "fur-bearing animals." This year it had to do with Rufus Jones' admonition on sowing turnip seed. Noting how some speakers were crowding too many thoughts into the few minutes allotted to them, he reminded them in his inimitable way that after a man spills a good part of the turnip seed in his hand, he still has more than necessary to serve any good purpose. After that it was a dull session that wasn't reminded of turnip seed.

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Edgar H. Stranahan could join in with William Lloyd Garrison's famous declaration concluding with, "and I will be heard." It's no trouble for Edgar, who disregarded the amplifier upon which others were dependent in making themselves heard, saying that he carried his own loud speaker.

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The experience of the Business Committee, as reported by the Chairman, was that of the Meeting as a whole: "As we came together we became less conscious of where we came from and more concerned as to where we are going."

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"I never knew I was as much in love as that," said Rufus Jones when Friends stood to show their affection when he took his place as Presiding Clerk.

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Catherine E. Marsh, an Irish woman "interned" in London, says she finds Americans more like the Irish than any other people in the world. Which is but another way of telling us how much she likes us! In fact she says she is pleased with everything American but our tea. She speaks with horror of having seen a hostess "dipping little bags with strings attached into cups of hot water and calling it tea!" She told us confidentially that even the English people do not make really good tea—at least not comparable to that brewed by the Irish. But oh, our coffee! That's something different again. She finds that only Americans know how to make good coffee. Before coming to the United States, Catherine Marsh vowed she would do as America does in every particular. Her first test came in negotiating corn on the cob, which she had never seen. After that, everything was easy.

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With Eileen Theobald of London, it is not exactly a case of like father like daughter. Whereas Harvey Theobald of the many initials is well remembered as

(Continued on page 472)

FRIENDLY VETERANS

Friends who had been present at all previous sessions, beginning in 1902.

Seated: Millie M. Lawhead, Van Wert, Ohio; Esther Cook, Newcastle, Indiana; Rufus M. Jones, Haverford, Pennsylvania; Charles O. Whitely, Wichita, Kansas; Edith J. Hunt, Charlottesville, Indiana.
Standing: Ruth Farquhar, Wilmington, Ohio; Harlow Lindley, Columbus, Ohio; Edgar H. Stranahan, Marion, Indiana; Edwin McGrew, Pasadena, California.

STATEMENTS ADOPTED BY THE MEETING

Friends as a rule do not place much emphasis on formal resolutions. Action is always more effective than profession, and people are prone to feel that they have achieved when they make official declarations. On the other hand, it is well to let the public know where we stand on certain important questions. With this latter consideration in mind, the Five Years Meeting expressed itself on various issues in the following statements.

PEACE AND A CHRISTIAN SOCIETY

In a world society based on force and plagued with fear, and with turmoil and tension all about us, we of the Five Years Meeting of Friends in America give fresh expression to our fundamental principle that the only solution of the world's ills is to be found in Christ's gospel of love and good will. For nations and for individuals, this may be the way of the Cross, but it is the only way that leads to the building of a Christian society—the kingdom of God upon earth. We cannot build a Christian order of good will and justice on one hand, while piling up the armaments of destruction on the other. We cannot create an enlightened, Christian democracy in a State which assumes the place of God as the arbiter of conscience. We believe our young men are looking squarely at the truth when they say that the brutal ideals and forms of military training are incompatible with the mind of Christ who said: "All they that take the sword shall perish by the sword." We therefore re-declare our uncompromising allegiance to Jesus' way of life, among nations and races as among individuals, and pledge ourselves anew to demonstrate this way to others by daily life and testimony, and to point the world to the better way by all means at our command.

A MORE CHRISTIAN SOCIAL ORDER

During the sessions of this Five Years Meeting we have come under the weight of conviction that religion should be vitally concerned with problems of the social order. We have been oppressed by the realization that while materially our civilization has learned how to produce abundantly, we have not learned how to distribute the products of our labor in the interests of the greatest common good, but we are becoming convinced that we must have new motives and new bases of association in economic processes if we are to distribute justly, and in a way to avoid disaster. The problems of our present day are fruits of a civilization in which getting is fundamental rather than giving, and in which fear and suspicion outrank faith and love.

We believe that it is in the power of human beings to solve the problems of the social order if they bring a right will to the task.

We have felt the certainty that God has a will for a right solution of our problems, and that his power can change the situation if he can command the hearts and minds of a sufficient number of his children in devotion to the social task. We must surpass the earnestness and sacrifice of those who believe in violence, if a Christian solution is to be found.

We should first of all endeavor to keep our own lives free from unjust relationships, and live by motives that belong to the kingdom of love.

We are clear that we all should be in a position of search for ways in which we may bring about an order in which our vastly increased capacity to produce is held and administered in relation to human need.

Sensitive to all the light we have, we must dedicate ourselves to whatever part of the task of securing a Christian economic order is most pressing to us. Our innermost feelings, checked and confirmed, inspired and purified by the mind of the Christian groups, must guide us in our choice and in our activity. We shall not all see the same path, we may differ as to the immediate steps which should be taken, but as Christian groups and individuals follow their convictions and dedicate themselves to constructive and creative action, there will develop a more Christian social order.

ON RACIAL DISCRIMINATION

It is our tender belief that as followers of Christ we should express our faith in the power of God to help us as citizens overcome the state of mind which leads to racial discrimination. We must witness to this power working in our own body, for those of other races, members with us, have enriched our Meeting by contributions which only members of their race can make. We solicit your help, as we do the help of each community we represent, in a common Christian endeavor to think in terms of human personality rather than the color of skin or other racial characteristics.

ON MOVIES, GAMBLING AND LIQUOR

We express our gratification for the leadership of the Roman Catholic Church and of the Federal Council of Churches of Christ in America in their initiation of the crusade for decency in the moving picture industry, and commend to Friends the support of all such efforts.

We strongly disapprove of all forms of gambling, and urge Friends to exert their influence particularly against any legalization of gambling or lottery.

Believing that the manufacture, sale and use of alcoholic liquors as a beverage is harmful from every standpoint, we recommend that Friends maintain their long-known personal standard of total abstinence.

This Meeting reaffirms its conviction that the only ultimate solution of the liquor problem is complete prohibition of its manufacture and sale for use as a beverage.

While we believe that the various government methods must eventually be superseded, due to their inherent weaknesses, we should at this time take the position of offering constructive criticism and of seeking to minimize the evils of the present system. To this end, we recommend that Friends use their influence to secure the following:

1. The revision and improvement of the courses in scientific temperance instruction now being given in public and private schools, using modern methods and present-day facts.

2. The enactment of state, provincial, and national legislation prohibiting all forms of advertising of alcoholic beverages; and we request the Federal Council of Churches to use its influence to secure the elimination of all advertising in which the name of a religious organization, or the name by which it is commonly known, is used in connection with the sale of liquor or narcotics.

3. The close supervision and regulation of hours and conditions of sale of alcoholic beverages.

FRIENDLY NATIONALS FROM THE WEST INDIES

In the middle, Allan Jacobs and Adlin Kissoon from Jamaica; on the ends, Dr. M. A. Tamayo and Dr. R. M. Agramonte from Cuba.

4. Adequate protection of the public against the dangers of the drinking automobile driver.

5. Legislation which shall abolish profit from the manufacture and sale of intoxicants.

OUR FAITH AND ITS EXPRESSION

This is a statement relative to a communication from California Yearly Meeting urging greater faithfulness in adhering to the fundamental truths of evangelical Christianity.

The communication from California Yearly Meeting is received with appreciation. We value the frankness and candor of this message, expressing in such tender concern their desires for the purity of our common service in promoting the Kingdom of our Lord and of His Christ. We treasure our faith in all our constituent groups and agencies to expand their service in Christ's Kingdom as their sense of the leading of His Spirit may direct.

Our gathering has, in a most marked way, been a time of deep personal searching to find and to know the mind of Christ for today. In our efforts to discover and to evaluate the conditions surrounding us, we have been led to examine those foundations upon which our Society is based. The lives, the urges, the pressures, the faith, and the outlook of early and later Friends have been presented to our minds and hearts. In them we have been led to find, not merely ancient historical statements of the experiences of those now gone, but we have found in them a challenge for our own day and our own tasks. The leadership of the Holy Spirit is seen in the activities of those Friends of the past and His present moving in our midst is acknowledged. We recognize that the Spirit must interpret to us the mind of Christ.

"While we freely accept and teach in our families, churches, and colleges the evident authority of the Holy Scripture, we should always recognize the Supreme Authority of the Holy Spirit, who gave forth the Holy Scriptures, and who at all times would possess, instruct and motivate our spirits and our lives."

So exacting is the task of measuring up to Friends' present opportunities that we dare not attempt to do so except as we find that same abiding unity of the Spirit that fused the seventeenth century members of the group into a living Society. Impersonal ideals, efficient organization, or enduring tradition, glorious as they are, receive their validity only through loyalty, obedience, and love to our Lord and Savior, Jesus Christ. He is the Head of the Church; under His moving we must move; under His leadership we must lead; without Him we can do nothing.

We earnestly pray that each separate unit of our Five Years Meeting may be stirred as we have been during our sessions. We confidently believe that such a stirring will enable each unit carefully to consider its task and personnel and to embody in its program and in the selection of its leadership those elements and persons fitted faithfully to interpret the mind of Christ for our day.

We see a vision of all our meetings, committees, boards, colleges, and individual leaders rising to a new level of consecration to Him whose we are and whom we serve.

THEY MAY BE OLD BUT LAUGH ANYWAY

(Some Stories Heard During Week)

RUFUS M. JONES: There was a Scotchman who made much of the fact that his birth city was Glasgow. He always spoke as if that were the only place in the world in which to be born. Finally some one asked him why he wanted Glasgow as his birthplace. "So as to be near Mother," was the reply.

FRANK DAVIES: A preacher was making the most of a good chicken dinner at the farm home of one of his parishioners. After partaking of a fourth helping, he turned to the farmer and said facetiously, "You observe, brother, how often the chicken enters the ministry." "Yes," replied the farmer, "and I hope this chicken does better in the ministry than it did as a lay member."

ALEXANDER C. PURDY: A minister of exclusive tendencies who was strongly committed to his close-communion denomination was asked whether that were the only church through which salvation could be had. "I would not go quite that far," he replied, "but I will say that a gentleman would not wish to be saved in any other church."

RUFUS JONES: An English workingman who was unemployed was given an allotment, or piece of ground, to cultivate. It was a most unpromising patch, covered with rocks and grown up with weeds, but the man worked long and faithfully, until finally he had his poor plot of ground blossoming like the rose. The local minister inspected the garden and said to the workman, "You see, my man, what can be accomplished with man and God working together." "Yes, but you ought to have seen it," was the rather startling reply, "when God had it all to himself."

ALLAN JACOBS: A colored preacher persisted in writing his Bishop requesting financial help. Finally, in exasperation, the Bishop ordered him to make no more requests. Nevertheless the Negro preacher wrote another letter and on opening it the Bishop read: "This isn't a request—but I've got no pants!"

WALTER W. VAN KIRK: Christian people should keep their heads in time of crisis, and should beware, especially, of war rumors. These rumors start after the manner of the three deaf men riding on a train. "Is this Wembly?" asked one. "No, it's Thursday," replied the second. "So am I," said the third man, "let's go get a drink."

WALTER W. HAVILAND: Recalled the story of Zebedee Haines who was asked by a straight and narrow Friend whether he thought there would be any people but Friends in Heaven. Zebedee replied that if only Friends were eligible for Heaven it would hardly pay to keep the place up.

RUFUS JONES: Friends need to be more alert and wide-awake. Too many of us are like the little girl who fell out of bed. When asked how she came to do it, she said she thought she went to sleep too near where she got in.

WILLARD O. TRUEBLOOD: A Negro soldier in the last war was terribly scared when under fire for the first time and felt he just "must be gwine." He asked his captain to be allowed to go home, and was of course refused. To quiet the Negro's fears, the captain told him that each shell had a definite objective and that there was not a chance in thousands that one of them was marked for him. "Yes, sah, Captain, I gets dat all," replied the frightened soldier, "but what about dem ar shells what am marked,'To whom it may concern'?"

LEVI T. PENNINGTON: A Negro preacher was having his church redecorated, and prominent in the scheme were the figures of the twelve disciples. He invited a white friend of his, also a minister, to inspect the result. The latter noted that all the disciples save one were represented as colored. "I suppose that one is Judas," he said, pointing to the white disciple." "No, that ain't Judas—that's Peter," was the reply. "But how do you figure Peter to be white?" "Because if Peter had been a colored man, that rooster would never have crowed but once."

EXPANDING HORIZONS

The Five Years Meeting is a time
When higher levels are attained,
With thoughts approaching the sublime.
The Five Years Meeting is a time
New visions form, one's faith to prime;
We better serve, by love unfeigned.
The Five Years Meeting is a time
When higher levels are attained!

J. R. W.

Richmond, Indiana.

"ARTERIAL CIRCULATION" IS STIMULATED

We propose a new title for Errol T. Elliott—that of Director of Arterial Circulation among Friends. He got away to a good start in connection with the Five Years Meeting. It seems that with his encouragement and cooperation about fifty Friends visited meetings en route to and from the sessions, while several more were present at various meetings on Five Years Meeting Sunday.

Following the sessions, Catherine Marsh spent a week among Friends in Wilmington Yearly Meeting, then going on for some weeks of visitation among Eastern Friends. Karlin Capper Johnson and Isaac Swain were also welcome guests at Wilmington, Ohio, in College and community.

Francis and Edith Sturge have been visiting to the westward and will go to the Pacific Coast. The Sintons made a short visit with relatives in Montana, before hastening home to Ireland, called by the serious illness of Dorothy Sinton's father.

William Prideaux of Durham Meeting, Brunswick, Maine, is remaining in this section for an extended visitation among meetings in Indiana and Ohio, for which many doors opened through contacts made at the sessions.

EXPRESSED FELLOWSHIP

I love him! said his fellowman—
Up many stood to say the same;
He wondered how that love began.
I love him! said his fellowman—
That love, so marvellous to scan,
Broke through into a mighty flame!
I love him! said his fellowman—
Up many stood to say the same!

J. R. W.

(David M. Edward arose in the sessions of the Five Years Meeting and expressed this sentiment in addressing Rufus M. Jones who was presiding. The vast audience arose to join him and a mighty thrill of enthusiasm pervaded the group. Rufus Jones with a broad smile replied: "I never knew before that I was loved so much by so many folks." It was a happy occasion manifesting great unity.)

EVANGELISM—MEETING LEADERSHIP

(Continued from page 462)

approach to evangelism. Silence can open the door to God and to man. Many Friends schools and missions have been outgrowths of meetings which conducted their worship on the basis of silence.

JOHN COMPTON (Western): Friends must be careful not to close the door of opportunity to those consecrated souls in their midst who feel the call to preach, for if their own groups will not receive their ministry, they will, perforce, find places in other religious groups.

RICHARD R. NEWBY (Iowa): In our emphasis on leadership let us not forget the importance of followship. E. Stanley Jones says, and rightly, that these follow in order—followship, comradeship, and fellowship. In our Friends meetings we must recognize and make a place for the exercise of the diverse gifts of the pastor, the teacher, and the evangelist. Our evangelism to be forceful must be more than an empty emotionalism; it must be a spiritual momentum which gathers results.

COMBINATION SALAD

(Continued from page 469)

loquacious and breezy, his charming daughter is rather reserved, yet giving an impression of capacity and resourcefulness. We don't need more than ten guesses as to who keeps things well in hand in the office of the Friends Temperance Union at Friends House. It's often that way in offices—where women must work that men may talk! Eh, Harvey?

* * * *

Here's to William F. Nicholson, dean of the delegation from overseas, and to his lovely wife, E. Marion Nicholson. They were kindly and sympathetically observant, discriminating and appreciative in comment, and we are assured that their presence among us will increase mutual understanding between English and American Friends. We were honored to have sent us as fraternal delegate the executive officer of London Yearly Meeting.

* * * *

Further evidence of the judicious care taken by the London Meeting for Sufferings in the selection of fraternal delegates to the Five Years Meeting is found in the choice of Francis and Edith Sturge, who promptly made a helpful place for themselves among us; also in that of Karlin Capper Johnson, finely representative of the younger Friends, keenly concerned and capably active.

ON THINGS TO COME

Readers will observe that this issue contains but a partial report of the sessions of the Five Years Meeting. In succeeding issues, as readily as we can make room for them, will appear: a continuation of the discussion of the subjects presented by the Commissions; addresses delivered; reports on various matters of business; and the standing organization for the ensuing period.

Meanwhile, correspondents will understand why publication of much miscellaneous material will have to be postponed or withheld. All will agree that the prompt appearance of the above reports is of paramount importance.

THE EDITOR.

WELL, HERE'S THE RECIPE!

For one of the afternoon teas, West Richmond women Friends baked orange bread which proved to be one of the popular hits of the week; so much so that they were besieged for copies of the recipe, and finally, visiting Friends bore down on the Editor, asking him to play the role of public benefactor by publishing the recipe in the Five Years Meeting Number of the paper. Well, here it is. It was furnished by Edith E. Wildman, who credits it, in turn, to Helen Rosenberger McMinn, of Mills College, California.

Sift two cups of flour, one-half cup of sugar, one-half teaspoon of salt, two teaspoons of baking powder. Mix one beaten egg and three-fourths of a cup of milk. Combine and add two teaspoons of melted butter, one teaspoon of vanilla, and one cup of chopped candied orange peel. Let rise fifteen minutes. Bake in a moderate oven about fifty minutes.

MISSIONARY DINNER

Following the Thursday afternoon session, a group of Friends motored to Seven Mile Tavern at Eaton, Ohio, for a delightful missionary dinner. Although 130 plates were served, a number of people had to be denied the privilege because of the lack of room to accommodate more.

The meeting was presided over by Howard W. Cope, Chairman of the American Friends Board of Missions, and the program, following prayer by Rufus M. Jones consisted of short greetings from each of the fields, represented as follows:

Africa: Alta H. Hoyt.
Cuba: Miguel A. Tamayo.
Jamaica: Allan A. Jacobs.
Mexico: Douglas L. Parker.
Palestine: Clara Mary Newsom.
Tennessee: Edward Ransome.
Western Indians: Westine L. Shufelt.

Likewise, greetings from the different Boards were given: for California Board, D. R. Marling; for Philadelphia Board, Walter W. Haviland; for American Friends Board, O. Herschel Folger.

QUOTABLE PARAGRAPHS TAKEN AT RANDOM

We believe that whatever is true is eternal and whatever is right is possible.—WILLARD O. TRUEBLOOD.

* * * *

There is too much talk about whom and what we have descended from, and not enough concern over what we have descended to.—TOM A. SYKES.

Reconciliation with God is reconciliation with man. We are not asked to choose between a personal and a social religion but to coordinate them. If the religion of Jesus is to recapture the imagination of the world, it must become not merely spiritually redemptive but also humanly remedial.—ALVIN T. COATE.

* * * *

Too many Christians have made a one hundred per cent commitment to a ten per cent gospel.—G. RAYMOND BOOTH.

* * * *

There is no cosmic escalator and we shall never get a moral world by escalator methods. We must step off the escalator steps onto the altar steps, for the way to spiritual victory is the way of the Cross.—RUFUS JONES.

* * * *

We cannot minister spiritually to underprivileged people who are living in an economic hell.—WILLIAM SIMKIN.

* * * *

Our educational system is the neck of the hour glass through which all of our Quaker ideas and ideals and concerns must flow.—J. HERSCHEL COFFIN.

* * * *

We have an anaemic religion powerful enough to produce an emotional religion but too weak to produce an ethical and social one.—CHARLES M. WOODMAN.

* * * *

To produce the fruit of religious living we must give our young people the setting and cultivation necessary for the growth of Christian personalities.—WENDELL G. FARR.

* * * *

The Society of Friends has always been willing and able to suggest ideals to its young people, but it has not always been as successful in showing them how to apply these ideals in practical situations.—S. EMILY PARKER.

* * * *

It is not becoming to the Church to criticize governmental efforts and mistakes in fields in which the Church, knowing the crying needs, has done nothing to alleviate them.—CLARENCE E. PICKETT.

* * * *

Youth is often accused of being critical when it is merely being analytical.—HOMER J. COPPOCK.

* * * *

Tolerance is the only philosophy possible and proper to the Society of Friends.—WILLIAM C. DENNIS.

* * * *

Friendly consideration of the race question should involve more than a rearrangement of our prejudices.—EDNA W. MORRIS.

* * * *

Drink is an escape mechanism from a world not economically adjusted. It is a symptom as well as a cause of our social ills.—G. RAYMOND BOOTH.

Small Givers—

according to Robert R. Doane, in his book, "The Measurement of American Wealth," have contributed the major part of the support of our philanthropic institutions. Mr. Doane's statistics, based on the year 1929, show that of contributions amounting to $2,029, 561,000, givers with incomes of $3000 and less are credited with 68% while 52% came from those whose incomes were not more than $2000 and 13.3% from givers with incomes of but $1000 and less. It is further interesting as well as somewhat surprising to learn that Americans with incomes of $25,000 and more contributed but 13.5% of the total, practically the same amount as given by those in the $1000 and less class. Also note that 52%, well over half of the total contributions, came from people with incomes of $2000 and less.

It is evident that sympathetic interest and spiritual devotion are more influential factors in giving than are large bank accounts. The future of our Christian educational institutions is dependent on the correctness of this observation.

Submitted by

THE BIBLICAL SCHOOL, FRIENDS UNIVERSITY

WICHITA, KANSAS

"A" students and Phi Beta Kappa key-owners are too often those most proficient in throwing back to the professors their own missiles.—GEORGE D. BADGLEY.

* * * *

The crisis in religion today lies in the fact that religious people accept privileges involving injustice to others without feeling any sense of responsibility or penitence.—CLARENCE E. PICKETT.

* * * *

We are all morally responsible for the system under which we live and of which we are a part.—DAVID E. HENLEY.

* * * *

Christianity must either offer a solution to the problems of the present social order or abdicate. The mind of Christ sits in judgment on the forces responsible for the devastation of human lives.—W. BRUCE HADLEY.

SOME OBSERVATIONS IN RETROSPECT

"Let us take stock," says Dr. Gillett in THE AMERICAN FRIEND before me, "are we over-busy with committees and conferences?'

On my way to Baltimore Yearly Meeting with time to think and opportunity to review our Five Years Meeting sessions, I wonder how many Friends are startled, as I am, by that question. I went to Richmond filled with memories of our plans in the Program Committee, after weeks of similar work as Acting Chairman of our State Pastors' Convention, and after five weeks of almost nightly committee meetings in our own local meeting. During the week at Richmond, we held a dozen or more Business Committee meetings and a few meetings of the Mission Board Executive Committee, besides other groups, committee tasks, regular sessions, etc. It was difficult to realize anything but one round of "business." I suppose my personal experience has been duplicated by scores of Friends.

Then, what to do? I believe thoroughly that Friends too often have neglected sufficient organization and cooperation. We have seemed to believe "a committee is a group of people who, singly, can do nothing, but, together, can decide that nothing can be done." Committees *can* be made to function, but just now I am more concerned about a motivating spirit than about a working method. My present mood brings to mind the wonderful oil factory in which all the oil it prepared was used up in lubricating its own machinery.

We ministers have often preached about some masculine and feminine Marthas, who have been cumbered about much serving, when we have been guilty ourselves. We have condemned being hidden among the baggage and at the same time have failed to see that the *impedimenta* so necessary for our spiritual journey may become impediments to progress. I have been reminded of this choice after every Yearly Meeting and after the last four Five Years Meetings. This is a continual problem, but the possibility of a fine spiritual tone in the humdrum of our more or less ecclesiastical activities was in evidence from that meeting on the preceding Monday after-

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noon to the closing session the next Monday night. Addresses, Board and Commission reports, worship, etc., indicated in our church life and social contacts the possibility of the "contagion of grace," emphasized by Rufus M. Jones at the opening, and in this issue of THE AMERICAN FRIEND.

O. HERSCHEL FOLGER.

Indianapolis, Indiana.

YOUNG FRIENDS AT SESSIONS

(Continued from page 454)

tendent of the group. After the last marshmallow was burnt, the group adjourned to the Community House, where in the silence which settled upon them, the beauty and power of fellowship became very real. Raymond Booth of Toronto then spoke of the Larger Fellowship.

This event concluded the actual activities of Young Friends during the Five Years Meeting. But to the courage and joy, to the new friendships formed and the old friendships strengthened, through these hours of discussion and devotion of fun and fellowship, there can be no conclusion.

We who have so long looked forward to such a gathering, finding ourselves surrounded with so many Young Friends full of courage and of joy, as well as the many, many older Friends, say to all who were here and to all who could not be: "Seeing we are encompassed with so great a cloud of witnesses, let us lay aside every weight which doth so easily hinder us, and run with courage the race set before us."

The Five Years Meeting concludes. The race has only begun!

AMONG VIRGINIA AND MARYLAND FRIENDS

Elizabeth Braithwaite Emmott of Reigate, England, and Mary Goodhue Cary, who has just recently taken up residence in Baltimore after the death of her husband, Richard L. Cary, in Germany, were very acceptably present at Baltimore Quarterly Meeting held at Darlington, Maryland, October 12 and 13. Mary Goodhue Cary spoke in the evening on "The German Yearly Meeting in Relation to Current Social and Religious Changes in Germany."

Anna B. Thomas; her sister, Elizabeth B. Emmott; her niece, Margaret Daisy Emmott; and Elizabeth Forman of Haverford, Pennsylvania, visited Friends at Richmond, Virginia; Franklin, Virginia; Woodland, North Carolina; and at Hampton Institute, October 18 to 28. Elizabeth Emmott is the author of "The Story of Quakerism," and other books. She lived in Baltimore during the years 1887 to 1897 while her husband, George H. Emmott, was Professor of Roman Law and Ethics at Johns Hopkins University. Her daughter, Margaret Daisy Emmott, has spent much time in the Friends Centers in Europe, a year at Brummana, Syria, and was at the International Conference of Friends in France this year, and at the German Yearly Meeting. Both mother and daughter will be at Baltimore Yearly Meeting.

Mary Goodhue Cary is teaching at Bryn Mawr School in Baltimore. She has contributed occasional articles to the *Baltimore Daily Sun*. One appearing, October 20, dealt with Austria's economic and political problems.

OREGON YEARLY MEETING OF FRIENDS

The forty-third session of Oregon Yearly Meeting of Friends opened on June 11, in the Friends Church at Newberg, with Edward Mott as Presiding Clerk. The attendance was comparable with that of former years. Visiting ministers were J. G. Bringdale, a Scandinavian Methodist Evangelist; Errol T. Elliott of Indiana; George and Evelyn Moore of Ohio; Douglas V. Steere of Philadelphia; and Samuel Taylor of California. The pastors, with two exceptions, were all present.

The annual reports indicated a busy year for the pastors and churches. Pacific College and Greenleaf Academy both reported a good year. A male quartet from the Portland Bible Institute was present one day and rendered several special numbers. One attractive feature of the sessions was the daily inspirational hour and the evening evangelistic services conducted by J. G. Bringdale. His general theme was the baptism with the holy Spirit. The seal of God was put on the services by seekers coming to the altar. The General Superintendent, Chester A. Hadley, reported thirty-two series of revival meetings conducted during the year with many seekers finding God.

The Foreign Mission Day was a great inspiration. The annual report showed genuine work done in the new mission field in Bolivia, S. A., despite war conditions existing there. Howard and Julia Pearson, missionaries from Central America, had a part in the day's program. Ralph and Esther Choate, under appointment to Africa by Kansas Yearly Meeting, were present and contributed to the program. Our missionaries, Carroll Tamplin and family, are due for a furlough this summer. One new missionary, Esthol Gulley of Springbrook, Oregon, is being sent this summer to Bolivia.

The three branches of young people's work are most encouraging. Three Christian Endeavor Conferences were held: one at American Lakes in Washington; one at Twin Rocks, Oregon; and one at Payette Lakes in Idaho. They reported a total attendance of 1,014. Nineteen new C. E. Societies were organized during the year. Twelve outposts were cared for and one new monthly meeting was established. The Christian Workers League composed of young folks called to Christian work is doing real pioneer service. With a membership of fifty-five, they conducted three tent meetings and reported eighty-five converts. The Portland Bible Institute, although interdenominational, is a strong contributing force to the ministry of the Yearly Meeting.

We humbly thank God for what he has wrought and courageously push on into the great unharvested fields.

FRED C. HARRIS.

NEWS OF OUR MEETINGS

The Ministers and Workers Conference of Vermilion Quarterly Meeting was held at Elwood, Indiana, October 19, 1935. The song service was in charge of Edith Wilcoxen and Charles High, pastor at Elwood, spoke on our condition as a church today and "the fulness of the Gentiles." The Conference sermon was given by Glen Rinard, pastor of Vermilion Grove Meeting, using as text, Acts 1:8. The guiding thread was "power to witness." At the close of his message many came forward to join him in a prayer service. The theme for the afternoon was "Re-

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GEORGE SCHOOL opened in Ninth Month for its forty-third year with every room taken. Over three hundred boys and girls are in attendance, the largest enrollment in the school's history. More than a hundred students are cousins, brothers, sisters, or children of former students. More than half of the students are children of Friends.

Application for entrance in 1936 should be made by Second Month First, if possible.

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GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

vivals" under three topics: "Our Need of a Revival," presented by Mary Canady; "How to Bring It About," by Thomas Wilcoxen; and "Agencies to be Used," by Arthur Haworth. These discussions were interesting and helpful. Everyone felt it had been a "high day in Israel."

* * * *

The First Friends Church at Van Wert, Ohio, enjoyed a Home-coming and Rally Day, October 27. There was a large attendance, many sharing in a bountiful dinner at noon. The church was beautiful with autumn flowers and special music was a delightful feature. Thomas Weisenborn and his wife from Defiance, and Gertrude Gamble augmented the local music talent. Leannah Hobson of Whittier, California, was the guest speaker both morning and evening, the themes being "Our Attitude to the Cross," and "Paul's Four Anchors." In the afternoon, John I. Wright of Jonesboro, Indiana, spoke on "Realities in Christ Jesus." Several other ministers were present and many former members coming from far and near. The choir sang several request numbers as people lingered after the night service.

* * * *

The spirit of Spiceland, Indiana, Meeting is much encouraged under the spiritual leadership of the pastor, Donald Spitler. The attendance at Bible School is increasing. The Bible School and the Christian Endeavor Society joined in giving a farewell party for the young members going away to college. October 29, in the Friends Church, Dr. John J. Haramy of Central College, Indianapolis, gave an interesting lecture on the "Mysteries of Palestine." The following night, William Prideaux, a citizen of England, and a delegate from New England Yearly Meeting in attendance at the Five Years Meeting at Richmond, gave a talk on his prison experiences as a conscientious objector during the World War. The Youth's Temperance Council, which meets twice during the month, is very interested in their activities here.

* * * *

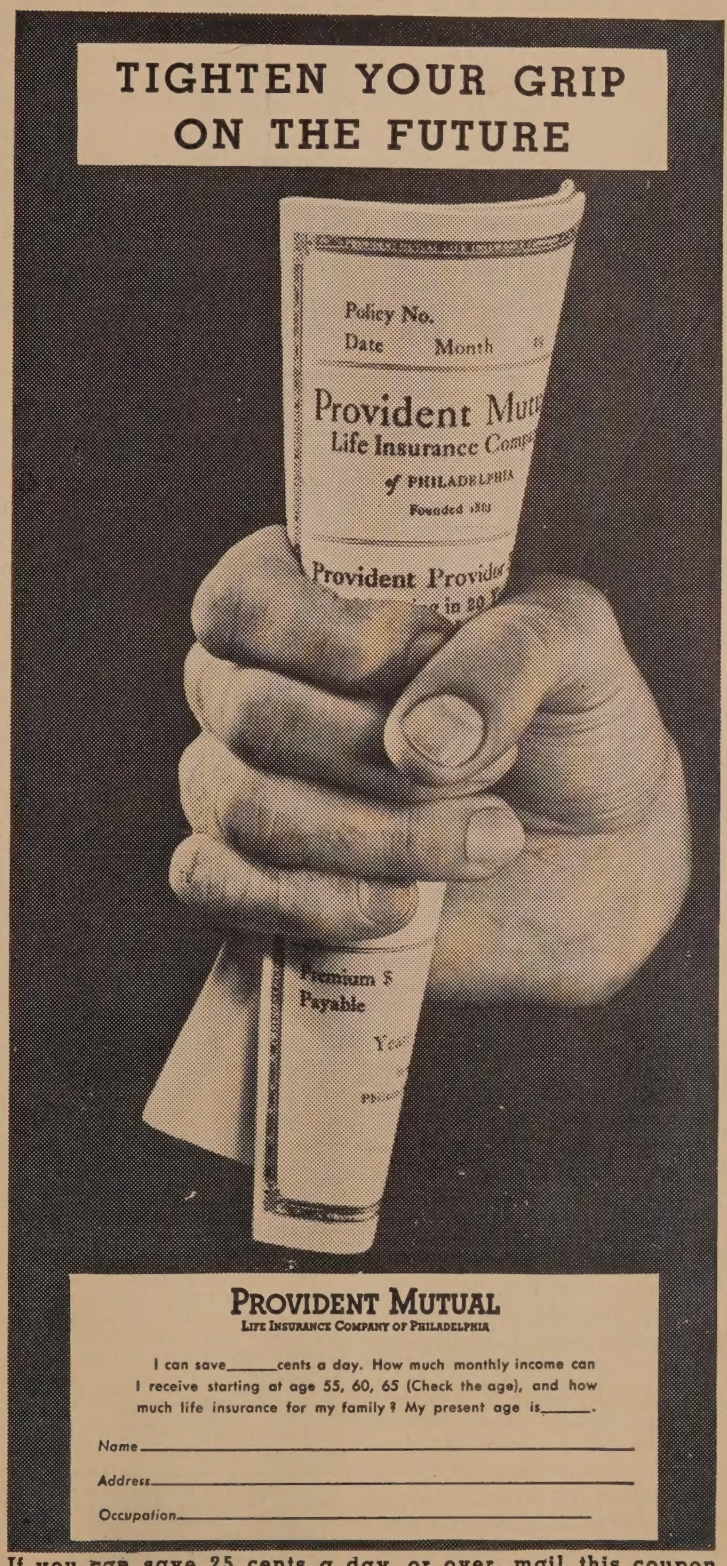
Lester C. Haworth, newly appointed General Secretary of the Y. M. C. A. of Philadelphia, gave a public lecture, November 4, at Pendle Hill School, Wallingford, Pa., on "Significant Developments in China as Observed on a Recent Visit."

* * * *

Herbert I. Waller, Visiting Lecturer at Pendle Hill from York, England, will develop a series of five discussions on Quaker Principles, each Wednesday evening, closing December 11.

* * * *

Jefferson W. Ford of Friends Africa Mission writes from Kaimosi Station to express through the columns of THE AMERICAN FRIEND, his appreciation and



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thanks for the number of birthday greetings that had come this year, as also in former years, both from individuals and from missionary societies. Each message of love and good wishes was very much appreciated.

BIRTHS

FERGUSON—At State College, Pennsylvania, September 25, 1935, to John H. and Ruth Benton Ferguson, a son, Milton Ora.

PREVO—To Stanley D. and Hazel M. Scherer Prevo, Palestine, Illinois, October 1, 1935, a daughter, Ruth Ellen.

WHITE—To Henry and Alice White, Guilford College, North Carolina, October 12, 1935, a daughter, Sarah Elizabeth.

WHITE—To Rowland D. and Ruthetta Bailey White, Whittier, California, October 27, 1935, a son, David Edward.

DEATHS

JACK—At the home of her parents, Xenia, Ohio, August 24, 1935, Fern Jack, aged 31 years. A member and a faithful worker in Friends Church, through years of failing health she manifested a beautiful spirit of courage and cheerfulness. Funeral service was in charge of De Ella L. Newlin. The following day, her father, Harrison Jack, passed away.

JONES—At his home in Xenia, Ohio, September 19, 1935, Leonard Jones, son of Richard and Mary Jones, aged sixty-seven years. A birthright member of Friends, he was united in marriage, in 1888, to Cora I. Simison who survives him, also three children, two brothers, Oscar and John, and a sister, Estella Ball. Funeral service in charge of De Ella L. Newlin.

MCCOY—At his home in Wilmington, Ohio, October 4, 1935, Hugh McCoy, aged eighty-five years. He was united in marriage with Margaret Ellen Oren, in 1877, who with their five children survives him. They are Oliver R., Ethel Fairley, Leo J., M. Elsie, and Arthur H., and five grandchildren. He was an active member of Wilmington Friends Meeting, an elder for many years, and his deep abiding faith was evidenced by every-day living, unusual patience, love for new truth, cheerfulness and courage—a man highly respected by all who knew him. Funeral services were in charge of A. Ward Applegate and Harry Leisure.

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NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

SUNDAY SCHOOL CONVENTION

The World's Sunday School Convention at Oslo, Norway, July 6-12, 1936. See Europe en route. All expense tours at low cost. Write for folder. Ruth Kelsey Gloor, 712 West Street, Wilmington, Delaware.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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